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Sind

Five Thousand Years Ago and Now. II.

by DOROTHY MACKAY

Continuing her comparison of life in pre-Aryan India, as revealed by the excavations at Mohenjo-daro, with that of present-day Sind, Mrs Mackay shows that such a comparison is by no means in all respects unfavourable to the ancient inhabitants of the Indus Valley

FROM the evidence of the seals found in the ancient city of Mohenjo-daro it seems certain that the climate of the Indus Valley was far moister five thousand years ago than it is today. On their seals the craftsmen of Mohenjo-daro portrayed with the faithfulness of familiarity those denizens of moist, lush jungle—the elephant, tiger and rhinoceros—which are no longer known in Sind. The lion, a lover of dry, open country, has not as yet been found on seal, amulet or painted pottery. He was evidently almost unknown, though today he roams the hills of Kathiawar, not far south of Sind. Moreover, it must have taken immense quantities of wood to burn the bricks required in the construction of a city so large as that which excavation has revealed at Mohenjo-daro—a fact which argues a more thickly wooded condition of the Sind country than that which exists at present.

It is fair to assume from the preceding observations that cotton could have been grown in considerable quantity and that it was one of the commodities exported to the Sumerian cities and to Susa, the ancient capital of Elam. Wheat may well have been another article of export from the Indus Valley at the same period. Although the remarkable ear of wheat lately stated to have been found in a tomb at Mohenjo-daro and to have germinated (!) doubtless came from some local cornfield of today, yet wheat-grains, blackened and completely carbonized by age—thereby preserving their form—have been found on the floors of two or three houses. The wheat had apparently been left in baskets

that disappeared long ago, together with the wheat-stalks and glumes, through the saltiness and dampness of the soil.

It is interesting to note that one of the Indus Valley merchants, realizing that written in his own script his name could not be read by his Sumerian customers, had it engraved in cuneiform upon his otherwise Indian seal. That seal, found at Ur, with its cuneiform unmistakably of the style current at the beginning of the third millennium B.C., has been just as useful to archaeologists five thousand years later as it was to the enterprising merchant himself.

The more plentiful water supply that Sind seems once to have had by reason of a greater rainfall—which not only





Dorothy Mackay

Part of the immense dumps of bricks cleared from inside the ruined buildings of Mohenjo-daro

necessitated houses made of burnt instead of sun-dried brick, but also a more elaborate drainage system than is now customary in the towns of Sind—is now being restored by the barrage at Sukkur and the seven great canals—three of them wider than the Suez Canal—which diverge from the Indus immediately above it. In time the old crops, cotton and wheat, as well as rice, will be grown in such quantities as to make Sind a prosperous province, provided that markets can be found in these strange days of artificially restricted trade.

The growth of the mile-long Lloyd Barrage during our years of residence in Sind was most interesting to watch. Not only was it a gigantic engineering feat; it is a thing of remarkable beauty with its sixty-six arches, pearly hued at dawn and even-tide, flung across the mighty river. The mechanical means and the labour employed for digging the canals, two of which pass quite close to the camp, supplied yet

another of India's strange paradoxes. On certain sections immense excavators, electrically driven and worked throughout the hot summers by searchlight in the comparative coolness of the nights, cleared canal-beds at remarkable speed. Like tentacles the canals crept over and grasped the idle land to serve the purposes of man. These monster excavators would, indeed, have astonished the ancient inhabitants of the Indus Valley, could they have returned to see them. And yet, on adjacent sections of the selfsame canals, hundreds of humble asses transported earth in panniers heaped up by Pathan labourers from the north, whose light grey eyes and powerful physique made them a striking contrast with the local Sindis.

Another primitive method of canal-digging extensively employed was by the cattle-drawn 'keens' of Brahui labourers from Baluchistan. First, the bed of the canal was ploughed to loosen the soil; then

it was simply scraped up the bank by scores of 'keens', small oblong boards, each drawn by a couple of skinny cattle. The Brahuis, also stalwart hill men, distinguishable from the men of the Indian plains by the better-developed calves of their legs as well as by their clothes, are accustomed to seek winter work in the less rigorous climate of the Indus Valley, returning to their mountain homes in the spring to cultivate their crops. The canals of the Sukkur Barrage scheme employed many hundreds of Brahuis for several years, but with their completion three years ago unemployment set in. Then it was common to meet distressed families on the jungle tracks, whose women approached me in a language that I could not understand, but clearly asking me to obtain

work at the excavations for their menfolk, for they pointed to them where they stood a little distance off.

The chief point of interest about the Brahuis is, perhaps, the fact that they speak a language of Dravidian affinities—that is, akin to the tongues spoken by smaller, darker peoples in Southern India today—which appears to have features in common with the language of the ancient Indus cities. It seems likely that that language was an 'agglutinative' one, consisting of simple words or syllables combined into compounds without change of form or loss of meaning, for already as many as three hundred different signs, many of them probably syllabic, have been collected from the seals found in the excavations. These, however, cannot be



Dorothy Mackay

The great irrigation canals fed from the Sukkur Barrage were dug partly by electrically driven excavators and partly by such primitive methods as that seen above—an oblong board, drawn by oxen, scraping the loose soil up the banks

deciphered until such time as long inscriptions with verbal forms are found, or until a bilingual inscription—in Sumerian and in the ancient language of the Indus Valley—is unearthed in Sumer. Perhaps this may yet happen, for the Sumerians seem to have taken a keen interest in grammatical forms and were fond of drawing up 'syllabaries'. It is unfortunate, however, that the dwellers in Mohenjo-daro and its sister city, Harappa, wrote on some perishable material such as leather, bark or wood. The only hope for the discovery of long inscriptions seems to lie in the excavation of some site, contemporary with Mohenjo-daro, where stone was obtainable near at hand and brick less used. At such a site inscriptions might be found carved on walls and even on statues, as was the custom in Sumer at that time. Sites are known where the close proximity of hills

and cliffs holds out a prospect of profitable excavation; and it is hoped that one day funds will be found for further expeditions.

Two chief impressions left by close study of the ancient city and the objects found in it, together with observation of the Sindis of the neighbouring countryside and its scattered towns and villages, are how very little modern conditions differ from the old civilization and how large a part of the mentality of modern India is derived from the pre-Aryan culture of the Indus Valley—which possibly was the primitive culture of the Ganges Valley as well. Mohenjo-daro does much to weaken the contention of the more ardent Sanskritists that almost the whole of modern Indian thought and philosophy is due to 'Aryan' influence—an adjective that is, unfortunately, very much overworked these days.



Brahuis from Baluchistan were employed both on the canals and at Mohenjo-daro. In the sunset hour they cook their evening meal of curry and wafer-bread

Dorothy Mackay



Dorothy Mackay

Sukkur, looking over the flat roofs on which the Sindis sleep during the stifling summer heat



Dorothy Mackay

One of the main streets of Mohenjo-daro, over 30 feet wide and three-quarters of a mile long

A seal on which a four-faced deity is seated in *yogi* attitude, surrounded by four beasts, the elephant, tiger, rhinoceros and buffalo, suggests most strongly that Shivism is pre-Aryan in origin. The Earth-Mother, still a household deity in the Indian village, is represented in large numbers among the clay figurines. Tree-worship existed then; the pipal was evidently sacred and probably tree-marriage was a rite.

The buildings, though of much greater comfort and solidity than those of modern Sind—save in the big towns, Karachi, Hyderabad and Sukkur, where British influence is accountable for substantial municipal buildings and more commodious bungalows—none the less show features of drainage and arrangement that one sees in any bazaar quarter today. Of Mohenjodaro it is said, not without reason, that it had a remarkably developed drainage system. Water seems to have been plentiful, and many wells have been found within the courtyards of the houses. Water

also appears to have entered into the ritual of religion. The Great Bath building was in all probability a place of public ablutions before entering the temple whose remains probably exist below the ruins of the Buddhist stupa. For throughout the history of the world there has been a tendency for a site once sacred to remain so; tradition dies ever hard.

In every house of any pretension there was a paved bathroom with a gently sloped floor draining through a hole in the wall to the street drain outside. Moreover, certain of the drains were so large and important as to have corbelled roofs, and all the street drains were covered with blocks of stone or bricks set on their flats, edgewise, or pentroof-fashion below the surface of the street—a great improvement on the foul-smelling open drains of the modern Sindi bazaar. Many led to soak-pits; but the more important ones appear to have emptied outside the city, with sediment-pits here and there in their course, that were evidently cleaned out by the municipality. In the poorer quarters house drainage simply fell into perforated pots sunk in the street, whence it percolated into the soil, often in dangerous proximity to wells. And in the very poorest quarters the whole drainage of the upper floors was simply spilled down the outer walls, as you see in several parts of Sukkur today. The traveller off the beaten track in India should not be squeamish.

The large corbelled drains, curiously enough, have smaller channels in their floors which would have sufficed for all ordinary requirements; one must suppose that there were occasions when unusually heavy rainfall called for drains of larger calibre than are required in the more arid climate of today.

It is a picturesque feature of the villages around the ancient site that beside each little hut of sun-dried mud and wattle there stand immense jars of sun-dried earthenware, often as much as 5 feet high. They are used for storing grain and water,



Dorothy Mackay

Drainage was on an elaborate scale: this drain from the Great Bath is nearly seven feet high



Dorothy Mackay

The Great Bath building was probably a place of public ablution—perhaps in connection with religious ritual. The bath itself was surrounded by a platform and cloisters



Dorothy Mackay

The drains from the main streets brought mud to sediment pits like this, from which it was cleared by scavengers

and also to keep clothing safe from the attentions of rats and various insects. Large storage jars in plenty have also been found in the ancient city, quite reminiscent in size of those in the story of 'Ali Baba and the Forty Thieves'. But they were invariably baked, as were the bricks, presumably to prevent their disintegration in times of heavy rain, a precaution no longer necessary.

The painted pottery jars so characteristic of Mohenjo-daro, mainly used for storing water, are to be seen in the making in all the neighbouring villages today. The craft has evidently been handed down through all the centuries since Mohenjo-daro was abandoned, for the selfsame tools and paints are used; though it is doubtful

whether the ancient craftsmen ever used the modern villagers' primitive method of simply banking up their pots in a mass of fuel for baking. For well-made pottery kilns have been found in what was evidently the potters' quarter.

The methods of agriculture were probably very similar to those now in use, except that ploughshares in ancient times seem to have been heavy blades of flint, whereas now they are iron. The small sickle used by the women to reap the harvests of today has its counterpart in copper on the shelves of the museum beside the ruins. And the grain was almost certainly trampled out (as it still is) by the oxen, which also pulled the selfsame type of cart. Toy carts of pottery to be drawn by little pottery oxen were popular among the children, and in all essentials resemble the Sindi peasant's cart of modern times. The strange object before the so-called 'unicorn' on the seals suggests that the mangers of the cattle were made of some open-work material similar to the mud-daubed wicker mangers used now.

There is little evidence as to the clothing worn by the early inhabitants of the Indus Valley. The strange and cumbersome headdress of the female deity already mentioned, the Earth-Mother of the East throughout all time, may or may not have been worn also by the women of the Indus cities; but her nudity save for a wide girdle and several necklaces is hardly likely to have been a usual mode of attire. More probably garments of cotton were worn, which must inevitably have crumbled to dust in the salty soil. It has already been mentioned that fragments accidentally preserved show true cotton to have been known. The few pieces of statuary represent the male deities or kings or priests, whichever they may be, as wearing a shawl passed over one shoulder and under the other arm and a kind of *dhoti* about the legs very like the modern Hindu garment. A decoration of red trefoils on a shawl recalls the patterns stamped in colours by



By courtesy of Arthur Probsthain

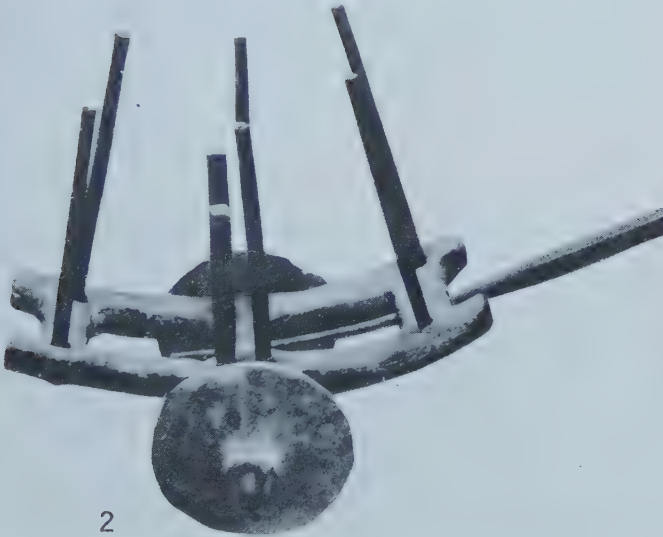
A bronze statuette of a dancing-girl, found at Mohenjo-daro



1



3



2



4

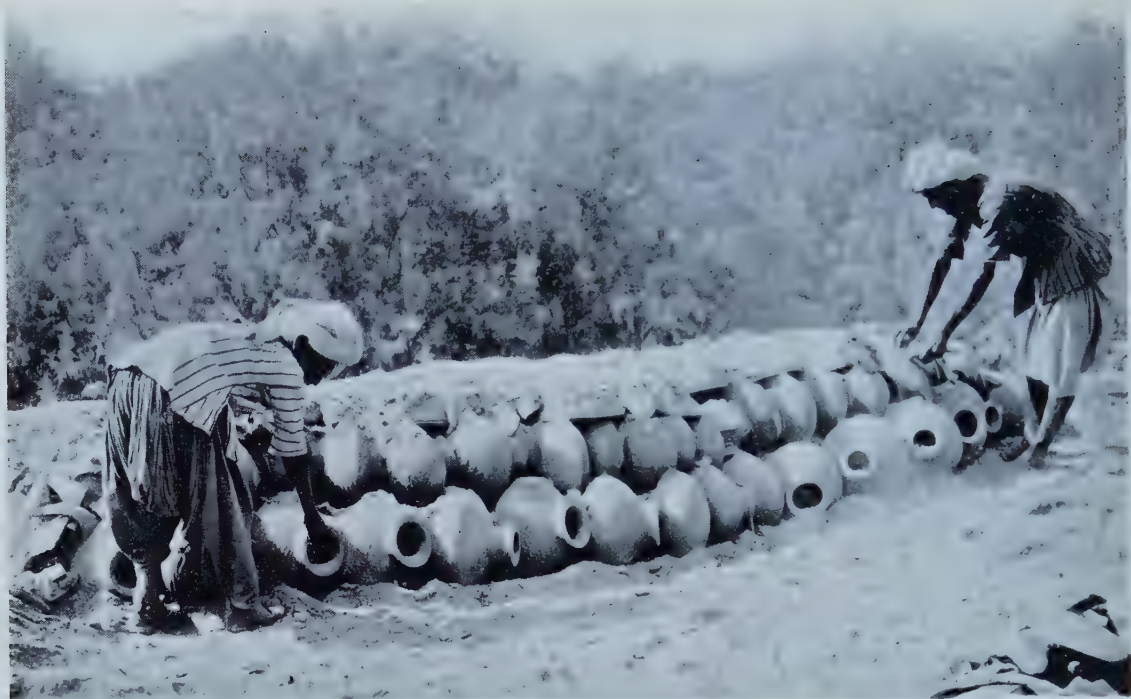
By courtesy of Arthur Probsthain

1. Painted pottery jars, similar in shape and decoration to this one, taken from the ruins of Mohenjo-daro, are still made by the potters of the Indus Valley

2. Nor does the modern Sindi cart differ much from that of 5000 years ago, as is shown by this restoration of a toy model made of wood and pottery

3. The presence on seals of the elephant, tiger and rhinoceros, lovers of damp, lush jungle, tells us that Sind had a much moister climate in pre-Aryan times than today

4. The Earth-Mother, still a household deity in India, was always depicted as naked except for several necklaces, a wide girdle and an elaborate headdress with side 'panniers'



Dorothy Mackay

The Sindi potter has no kiln. He simply stacks his pots sideways in a mass of fuel to bake them (above), though his early predecessors, we know, used the kiln. The decoration of the pots (below), is still carried out with the selfsame implements and paints



Dorothy Mackay

means of wooden blocks on Sindi shawls and cloths today.

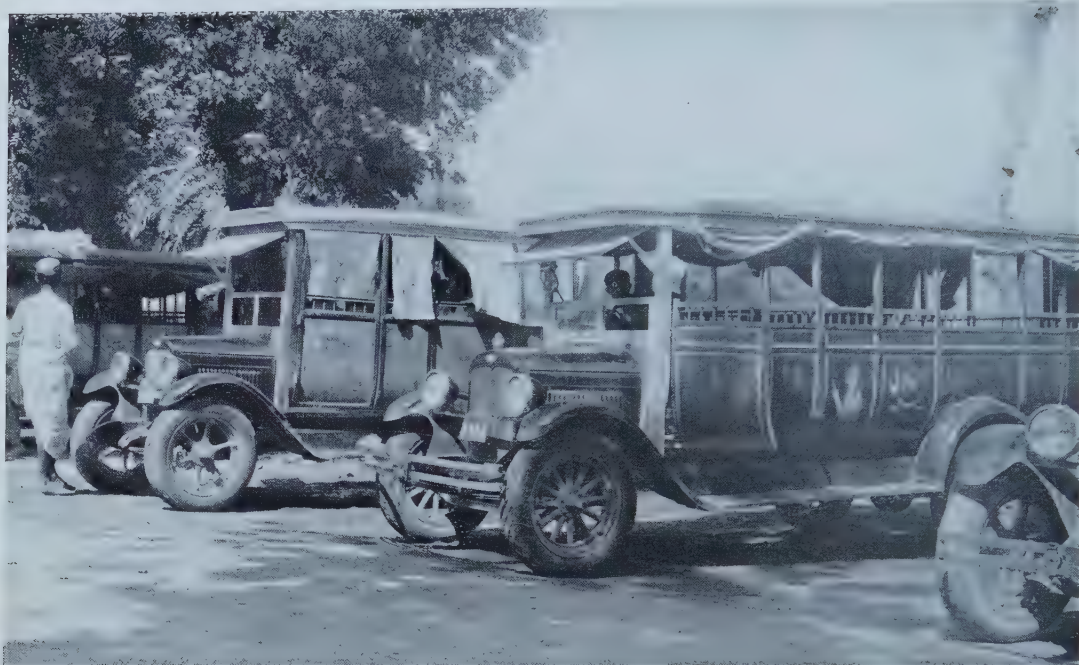
The Sindi *chaddar* (shawl) is used indifferently as such, or as a kind of skirt, or as a turban. For the latter, it is rolled up into a long rope which is wound round and round the head. The result looks absurdly top-heavy, but it is a great protection in the heat of the summer sun. Indeed, the whole dress of the Sindi villager seems extraordinarily cumbersome. Not only is his turban made of what in other countries would serve for a bedspread; his trousers are enormous. Gathered in to the waist in numberless folds, they make the lower part of his little tight-fitting waistcoat stand out like a shelf. It is amusing to see the Sindi at his favourite sport, wrestling, or playing football, which he does barefoot. He bunches up his nether garment into a great bustle behind to free his legs below the knee. His turban, of course, falls off, letting his long oiled black locks hang to his waist. The Brahui diggers who played against them in our camp looked less dishevelled, for their hair is commonly cut straight round the head some two inches long. Whether a turban or a kind of pork-pie cap cut away for the face in front, their headdress is less immoderate in size.

Both Brahui and Sindi are Moslem. The heat of rivalry in work or in games has little influence on their relations with each other, and there is no communal question between them as between Moslem and Hindu. There are, in fact, comparatively few Hindus in Sind, save in the bazaars of the larger towns. In the villages, only the family of the *bania*, who runs the local Woolworth's, is Hindu as a rule. And needless to say, they are not liked, for the *bania* holds the village in his hand by reason of the debts owed to him by all and sundry. The rate of interest he charges, often as much as 40 or even 60 per cent, cripples the unfortunate villager, who, once in the *bania's* hands, rarely escapes. It is amazing to find that the Indian ser-

vant is frequently several hundred rupees in debt, most usually owing to the family system which compels him to support relatives of even remote consanguinity, should they be unable or unwilling to support themselves.

There is but little social life for the English men and women in Sind. They are too scattered. Our own nearest settled neighbours were 23 miles away by a road that was a mere earth-track. Though visitors were frequent round about the Christmas season and in January when the weather makes travelling on the plains of India a delight, at other times we saw perhaps one white man a week, and white women not for two, or three, and sometimes even five successive weeks. Our visitors included many nationalities. Save for British army officers and Government officials on tour, their families and friends, and the many Indians who came, the most frequent were Japanese and Czechoslovakians. One Japanese professor, who explained with difficulty that he was on his "second worldly tour," brought a party of three students, none of whom could speak a word of English or French. They stayed two days and examined the ruins and the museum with the greatest diligence, but we found it very difficult to understand their many questions and to convey to them the information that they wanted about the maze of burnt brick buildings and the multitude of objects found in them.

The number of Indian visitors was amazing. All the schools and other institutions came from all over Sind, and even the more distant Punjab. The buses that they hired at Larkana were amusingly divided up into first-, second-, intermediate- and third-class seats in that caste-ridden land. Villagers came on camel or pony, in ox-carts (whole families, including babies and ancient toothless hags, shrill-voiced and cheerful) as well as on foot. There was an air of possession and familiarity with the objects that they saw on the museum shelves that was very entertaining.



Dorothy Mackay

Elaborate caste-distinction is shown by inscriptions on the sides of the buses bringing visitors to the excavations: First, Second, Ladies (pictorially indicated), Intermediate and Third Class

But the most interested in their national inheritance were the six hundred delegates from the Congress at Karachi in the spring of 1931, who, having come to Karachi from all over India and Burma, eagerly travelled the extra 270 miles to see the ancient city. Though Gandhi was unable to come, Mrs Sarojini Naidu, the Pandit Jawaharlal Nehru and other well-known Congressmen were there.

On one occasion a rumour got about the countryside that gold had been found. It was only a few beads, of no great intrinsic value but interesting for the technique of their manufacture. Hundreds of Indians descended on the site like a swarm of bees to see the golden treasure, and great was their disappointment when the actual nature of the find was explained. To the minds of many of the peasants, the zeal of the Englishman who does not seek gold as a reward is quite incomprehensible. At

Kish, our Arab house-boy told me that we were thought to be mad for paying good money for fragments of copper tools, broken pots, bits of clay tablets, and such valueless trifles. "But I know that you are not," he volunteered. He laughed, and added: "It does not matter. To the faithful, Allah is the protector of the *majnun*. No harm will come." We are accustomed to being so regarded. It is no matter; indeed, it makes it easier for the archaeologist to come to friendly terms of understanding with those around him in desert places. He is known to have no political axe to grind; nor is he concerned with the administration of law or the levying of taxes. In consequence he gets many glimpses of village life and customs that are veiled from the passing tourist, and the interest of his surroundings well repays him for periods of isolation from kith and kin and the amenities of social life.

Tahiti

Notes and Photographs by Serge Grès

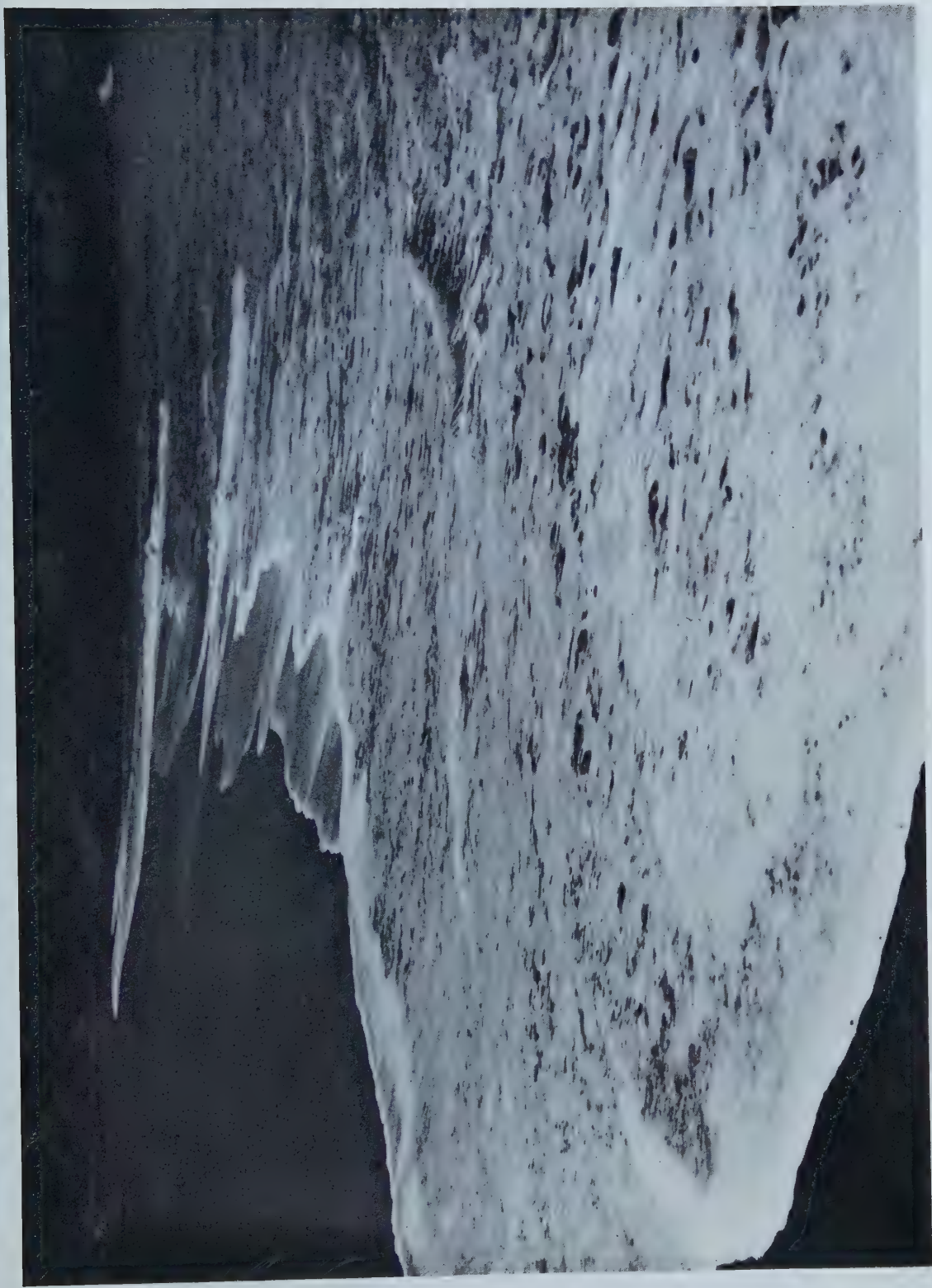
Pacific Isles—their peace and beauty, their languorous enchantment—have been so fully described by great writers and so travestied by inferior ones that it may be wise to allow these photographs of Tahiti to tell their own tale, with the aid of a few essential notes



The Society Islands, of which Tahiti is the most important, lie nearly midway between Australia and South America—three thousand miles and more from either. They are under French protection. Here is the harbour of Papeete, capital of Tahiti, with the island of Moorea in the distance



The mountains of the Tautira district, at the far end of the island from Papeete, are sharply outlined in a formation resembling that of Moorea. Though this river in Tautira is shallow and exposed to the tropic sun, its waters are always fresh and cool



Black sand is a characteristic of certain bays—notably in the districts of Arué and Mahina





The native inhabitants of Tahiti are Polynesians, related to the Maori of New Zealand, their languages having many words in common. Outside the towns their dress is the pareu, a single fold of light cloth usually worn by women beneath the arms and by men round the waist



(Opposite) During the greater part of the year the dweller on Tahiti sees the sun set behind the mountains of Moorea



The chief industry of Tahiti, as of so many Pacific islands, is the gathering of cocoanuts and the preparation of the kernels for export as 'copra', which yields a vegetable oil of great commercial utility

Many small schooners ply between the islands, bringing the 'copra' to Tahiti for export





The French national festival—July 14th—is the occasion for a great gathering from all the islands. Prizes are awarded by the Government for the singing and dancing contests in which girls from Moorea (above) and men from Tautira (below) are seen competing





A feature of all canoes used in the islands is the outrigger, without which the canoe would upset. An ingenious basket-work cage (hanging above) is towed behind the canoe and into it fish are caught, to keep them fresh



(Above) During the 14th of July celebrations canoe-races are held. A leader stands in the prow of each big canoe to urge on the crew and set the time

(Below) Within the coral reefs surrounding each group of islands lie calm, sheltered waters: but even there a sailing canoe has often to be balanced by standing on the outrigger



Ankara: Turkey's New Capital

by MICHAEL P. A. LANGLEY

Turkey, under the leadership and guidance of Kamal Atatürk, has passed since 1923 through a period of fundamental change. Symbolic of this regeneration is the removal of the seat of government from Istanbul to Ankara on the Anatolian plateau and the construction there of a new capital, the progress of which is described by Mr Langley

(Pronounce c like dj; ç like tch; ş like sh; and ö, u and ü as in German)

BELIEVERS in reincarnation may find support for their theory in the rebirth of towns whose fate, conditioned in a crucible of economic, political, strategic, climatic and ethnographic elements, changes suddenly and leaves the onlooker divided between a rational explanation and the less tangible evidence which accumulates around the word 'destiny'.

Ankara has a destiny—every modern Turk would tell you that. It is to be the hub of a new Turkey. And, since its phenomenal development has occurred in little more than ten years, it is comparatively easy for those interested in the growth of their town to take a viewpoint which the citizen who himself bears the stamp of his native birthplace is unable to do.

It is not that the Turks are particularly objective-minded. Rather the opposite, for they see international affairs from a subjective angle which becomes increasingly acute as their own national consciousness sharpens. But after the Treaty of Lausanne in 1923 Mustafa Kemal (or Kamal Atatürk as he has become known since a law making 'family' names obligatory was adopted six months ago) had before him the task of developing more or less virgin soil, in the sense that the newness of a country may be judged by the degree to which it lends itself to human exploitation. The frequent anniversaries, notches in the totem-pole of modernism, speak of a certain pride with which the Turkish Kemalist constantly throws backward glances at his accomplishments.

In retrospective moments, then, no one forgets that it was her strategic position which first entitled Ankara to the dignity of a capital. The town has long been a rallying-point in times of trouble, as in periods of peace when caravans found a landmark in its citadel, 3000 feet above the sea. Its strong position provided the Gazi with a base which was in part responsible for securing him his victories over the Greeks. Thus Ankara is especially dear to all Turks who associate themselves with the growth of Kemalism.

What other movements and ideals it has fostered can only be guessed at, for a volcanic hill flanked by two precipitous sides and rising 500 feet above a small fertile valley would assume increasing strategic importance the farther back one delve into the tribal struggles of the race. It is thought, though, that Ankara was occupied before the Hittites left marks of their widespread Asiatic civilization on its hill-sides.

The first real record is the mention of *Ancyra*, the Greek 'anchor', at a time when it had become a stopping-place on the old road through the province of Phrygia to Boghaz Keui. Later Alexander the Great seized it with an ease which might be envied by his descendants, who were thrust back to the Aegean after their post-war attempt to dominate Asia Minor had failed.

Arranged with a certain haphazard grace, in the squares and lengthening avenues of the town are the torsos, capitals, broken columns and inscriptions which provide evidence of Ankara's past: of Roman occu-

pation; of the rule of Zenobia, Queen of Palmyra; of Chosroes, the Persian; of Harun al-Rashid and later of Crusaders and Seljuks . . . the national socialism of Turkey is unattended by historical prejudices. Indeed Ankara is almost as proud of her varied past as of a growing strength in the present. And to some extent this pride is reflected in the lives of her citizens.

Clerks and office workers — they are numerous in a town whose basic industry is conducted behind smart desks in well-equipped Government offices—are not to be imagined as drab or unduly bored by routine work. They wear well-cut suits, shirts of Brusa silk and neat bow ties. Some appear prematurely bald, but although their hours are long and the amusements of the capital limited, they share a surprising vitality with the women secretaries and typists. Both sexes seem conscious of their own historic significance in the building of Ankara. The mushroom development of the city has whetted a civic pride.

Despite their emancipation and freedom to vote, granted in December 1934, women are less numerous than might be expected in the Government offices. Those who

hold positions have, in many cases, been pupils at the foreign schools in Istanbul and along the shores of the Bosphorus. They speak fluently in three or four languages and sometimes appear on the political platform, or as hostesses at the People's Party receptions held at the Halkevi and frequently attended by the Gazi.

Women often obtain civil service ap-





d Talbot Rice

David Talbot Rice

The old town of Ankara climbs up the hill on which stands the citadel—500 feet above the plain—always an important strategic centre. In and about it, since the days of the Hittites, the masters of the Anatolian plateau have left traces of their occupation



pointments on completion of their studies at the National University in Istanbul. Among the men, of whom there are over one thousand studying law alone, competition to gain a post at Ankara is keen. The Ankara town-planning scheme, now in its third year, provides for a second University.

There is no scarcity of openings for young men and women of proper training. A co-educational commercial school draws a large number of pupils to the capital. Both boys and girls wear a peaked dark-blue cap with a yellow band, one similar in design to that worn in most Continental *lycées*. These students are hard-working, conscientious and not a little overcrowded. I saw nearly thirty typewriters in one comparatively small classroom. Lack of accommodation has, in fact, compelled the authorities to teach agriculture as well as commercial subjects in this school. This, despite a vast new Institute of Agronomy for Government research and higher studies.

It should always be remembered that Ankara is the capital of an agricultural nation. As such it is used by Atatürk and the Kemalist leaders to encourage a national agriculturalist consciousness. Close to the city the Gazi has laid out his model farm, an extensive show-place designed to fire the ambitions of the peasant farmer and his field-worker wife. The country people are supposed to pay a visit to Çiflik, the farm, in return for tickets reduced on the same generous scale as that adopted in Italy.

After spending their lives in mud shelters rather similar to the dwellings of Moroccan peasantry, or, at the best, wooden houses, probably unpainted to avoid the paint tax, Çiflik is no less a wonder to the Turkish excursionist than are the streets and lights of the miniature city itself. Over one million trees, mostly acacias, form a great green area visible from Ankara across two miles of intervening aridity. These trees need constant watering in the dry months.

But behind the farmhouse, occupied from time to time by the Gazi, is a large lake cut in the shape of the Black Sea and used as a bathing-pool throughout the summer. This supply is sufficient for the entire farm which extends beyond its woodland slopes to the livestock and poultry sheds below and the grain-fields to either side.

Another important brick in the structure of the new Ankara is the Sergievi Exhibition Hall. The land is to be honoured in an all-Turkey agricultural show to be held here in the autumn. Meanwhile a display of indifferent pictures, mostly by artists working in Istanbul, attracts little interest



Michael Langley

A Roman column—evidence of Ankara's historic past—on top of which a stork has nested



Turkish Press Bureau

A meeting of Turkish women in December 1934, when they received the right to vote



Michael Langley

A cheerful group of young Turks—boys of the Ankara secondary school



Michael Langley

The peasant women of Turkey now have a right to share in governing the land they till



Michael Langley

In the remoter parts of Turkey the veil has not yet disappeared: women at Kayseri



Far over the plain extend the roads and buildings planned for the new capital's needs



The equestrian statue of Atatürk and the İş Bankası (Industrial Bank) in the National Square



Michael Langley

The bowman statue, symbolic of Turkish independence, backed by a forest of flags

and the illustrated statistical and photographic record of the country's recent development only very slightly more. Yet this wall display gives a vivid picture of the industries which have grown so rapidly in the last few years—tobacco, coal, figs, nuts, raisins, timber, silk, cotton, cement, glass, and especially the new beet industry which has raised Turkey from almost complete dependence on sugar imports in 1929 to self-sufficiency in the present year. Through the operation of clearing agreements many of these products are being widely exported and, under her centralized system, Turkey keeps account of her entire trade in the Government offices at Ankara.

When walking through the streets of the town one cannot help noticing that the peasant element is absent. This is not as might be expected in a country which relies so much on agriculture. But except when reduced fares are operating few of the poorer folk come in from the country, while in the immediate vicinity of the capital every hand is employed to supply the needs of the inhabitants in respect of vegetables and dairy produce. 'Greens' are not hawked from door to door, as in Istanbul, where street cries are no less persuasive than in London. The mule or donkey, laden with two huge panniers, is confined to side streets and lesser thoroughfares.



The Halkevi or People's Palace, designed about the time when Ankara was chosen as the new capital, and before Turkey had taken a definite stand for 'modernist' architecture

Shoeblocks are to be seen, as all over Turkey. The more successful are installed in tiny *boîtes* where they share the ground rent and maintain perhaps half a dozen chairs and foot-rests for their clients. In the main streets the sale of circular rolls of seed-sprinkled bread, to be bought at every corner and at all times of the day in Istanbul, is not encouraged. Newspaper sellers are, as yet, an unborn race. The papers come up from Istanbul and are to be 'bought' at the shops and kiosks and are not 'sold' in the more positive metropolitan sense of the word. Restaurants are few and expensive. The typical Turkish creamery where *yougourt*, milk and rice dishes, cold chicken and those very sticky sweetmeats *baklava* and *ekmek kadaif*, are to be had, may be found in most streets, but always with a smart chromium look and a price-list which is staggering—at least to the foreigner whose currency is depreciated in relation to the Turkish pound. Ankara's distance from productive centres and from the Istanbul docks adds to the cost of freight-

age ; competition is undeveloped ; and the prices of all goods are consequently high. Services are priced to match. A haircut costs the equivalent of over three shillings, and if, as I did, one leaves a couple of suitcases in the station cloakroom between the hours of lunch and tea, eighteenpence will be charged.

Itinerent vendors of beads and cigarette-holders are to be found in and around the market-place. The habit of carrying a string of beads—of sandal-wood which smells pleasantly when heated in the palm of the hand or, perhaps, of meerschäum, a product of Eskişehir—is still common among the Turks. A smartly dressed man, sitting in the lounge of the Ankara Palace, the luxury hotel of the capital, will toy with his thirty-three beads, each representing a verse from the Koran, no less affectionately than the simplest countryman whose ancestors have for centuries carried this bauble.

The Ankara Palace shares with one other hotel in Ankara the distinction of a

MODERN BUILDINGS
IN ANKARA

The Sergievi, the national exhibition hall, is the work of a young Turkish architect



At the Ismet Institute, a domestic economy school, girls are taught drawing, cookery, dressmaking, and other crafts



The Institute of Agronomy—an important department in a country where 70 per cent of the population is agricultural



thoroughly Europeanized cuisine and service. From time to time it puts out the red carpet and a ball or reception is held in its main *salon*. When I was there in May the People's Party Congress celebrated the close of their meetings with a dance attended by nearly one thousand guests, including the Gazi, who on these occasions receives in a small curtained-off retiring-room. Everyone looked uncomfortable in black morning clothes and it was to be observed that the men far outnumbered the women, who lack grace and ease at these functions to which they are not altogether accustomed.

The Halkevi, or People's Palace, is the usual place for such receptions. This building is of particular interest because, like the İş Bankası and several other national institutions, it was put up before Turkey had taken a definite stand for modern-style architecture. Actually it was designed almost immediately after the Treaty of Lausanne and the final decision to make Ankara capital in 1923. It displays characteristics associated with the florid style of Ottoman architecture; but the extent to which these have been modified show at that early date the determination to break with every tradition of the Sultanate.

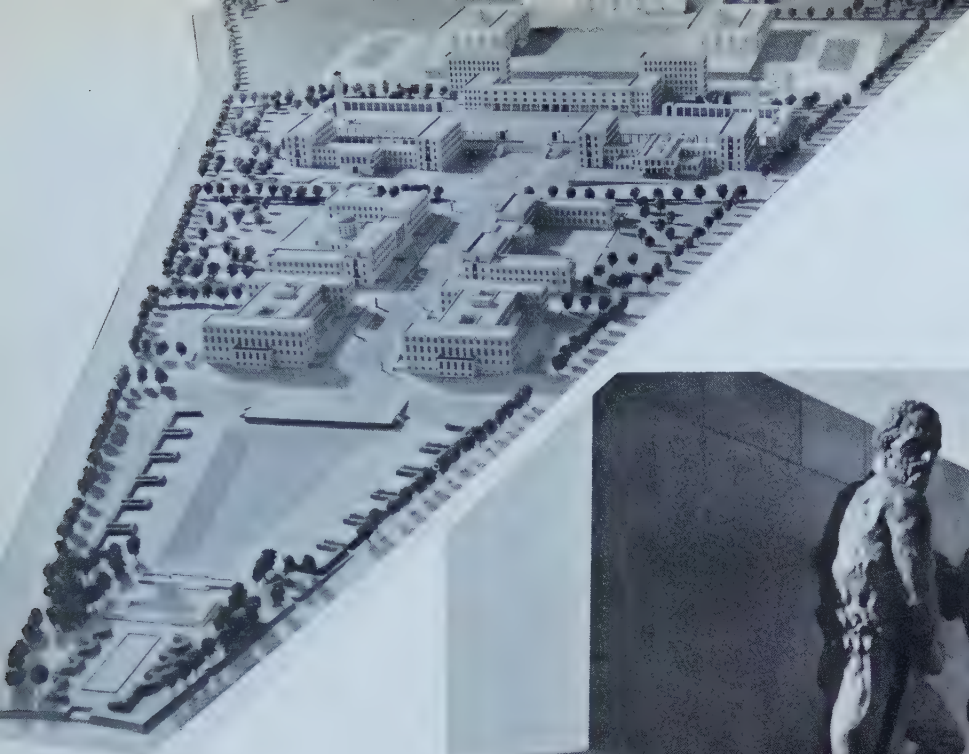
The Halkevi has its reading-rooms where journals of all European countries are to be seen. It is a sort of national club with rooms for conversation and refreshments, containing also a small collection of *objets d'art*, embroideries, rare coffee-sets and miniatures. One room, the 'curiosity' *salon*, is decorated in the Ottoman 'ancestral' style: low divans and a hooded fireplace, resembling the *minbar* or pulpit of a mosque, give it a mediaeval appearance. Black-and-gold curtains and coverings are as rightly in their place as, in the next room, are the red hangings which infuse a rather dramatic atmosphere into what may be described as Kamal Atatürk's 'State consultation' apartment.

But the suite which arouses most interest

in the Halkevi is one specially added for the Shah of Persia when he recently visited Turkey. The rooms open off a central hall which is hung all round with heavy pink curtains. It is a suite as much in the Persian tradition as in their simplified form many of the modern villas and gardens of Yenışehir, a suburb of Ankara, are of definite Turkish character.

Yenışehir is also remarkable for its new legations and Government offices. This great rectangular area extends in the direction of Çankaya, the Gazi's residence. In parts the land to one side of the road is pitted by excavations made in the building of new ministries, the warehouses of Government—for that is what their severe purposive appearance makes them look like. Military staff headquarters is one of the largest of these buildings. The Ministries of the Interior, Public Works and Foreign Affairs are hives of bureaucratic industry. Each tiny window lights a separate cell, equipped with every office device, a vast difference from the dusty, floor-creaking rooms where local services are maintained in Istanbul in semi-derelict buildings which once were the Whitehall offices of the Sublime Porte.

A past scepticism as to the future of Ankara is responsible for the slow and irregular growth of the foreign legations. Russia was the first to build. Indeed hers is probably the first cubist-style embassy ever to be built. This pioneer effort is an incoherent pile of cubes, strangely fussy in view of the more recent dignity of modern architecture. Persia and Hungary both combine the modern with features peculiar to their own countries. Some, such as Czechoslovakia's, are large suburban villas resembling in size modest houses like the home, near by, of İsmet Pasha, the Prime Minister. An ambitious scheme of our own was dropped when the U.K. abandoned the gold standard and the new embassy has, as one of our diplomats said to me, something of the appearance of a Swiss sanatorium.



Model of the new ministerial quarter in which all the official buildings are to be concentrated

Press Bureau



"Look to your welfare, work and have confidence in yourself, Turk": the 'Security' statue in the new ministerial quarter



Military Staff Headquarters, one of the largest of the impressive group of new government buildings in Yenışehir

Irregular bus services ply through Yenisehir and Ankara's other suburbs. The vehicles are little better than horse-boxes and correspondingly uncomfortable. They are, however, now being replaced by a fleet of seventy red-and-white buses which have been ordered from the U.S.S.R. But whatever the vehicle, the mile or more back to the town centre is a pleasant run compared with most other rides in Turkey. Throughout the whole country roads with metalled surfaces are rare, and Ankara is one of the few Turkish towns where it is possible to drive with any comfort. Road development is, however, being pressed forward as funds allow. The Turks are

also putting to practical effect a policy of railway construction which will very soon bring the most distant parts of Kurdistan within easy range of any who take the overland route and change at Ankara or Kayseri, through which towns the Taurus Express was lately diverted *en route* for Aleppo and Beirut.

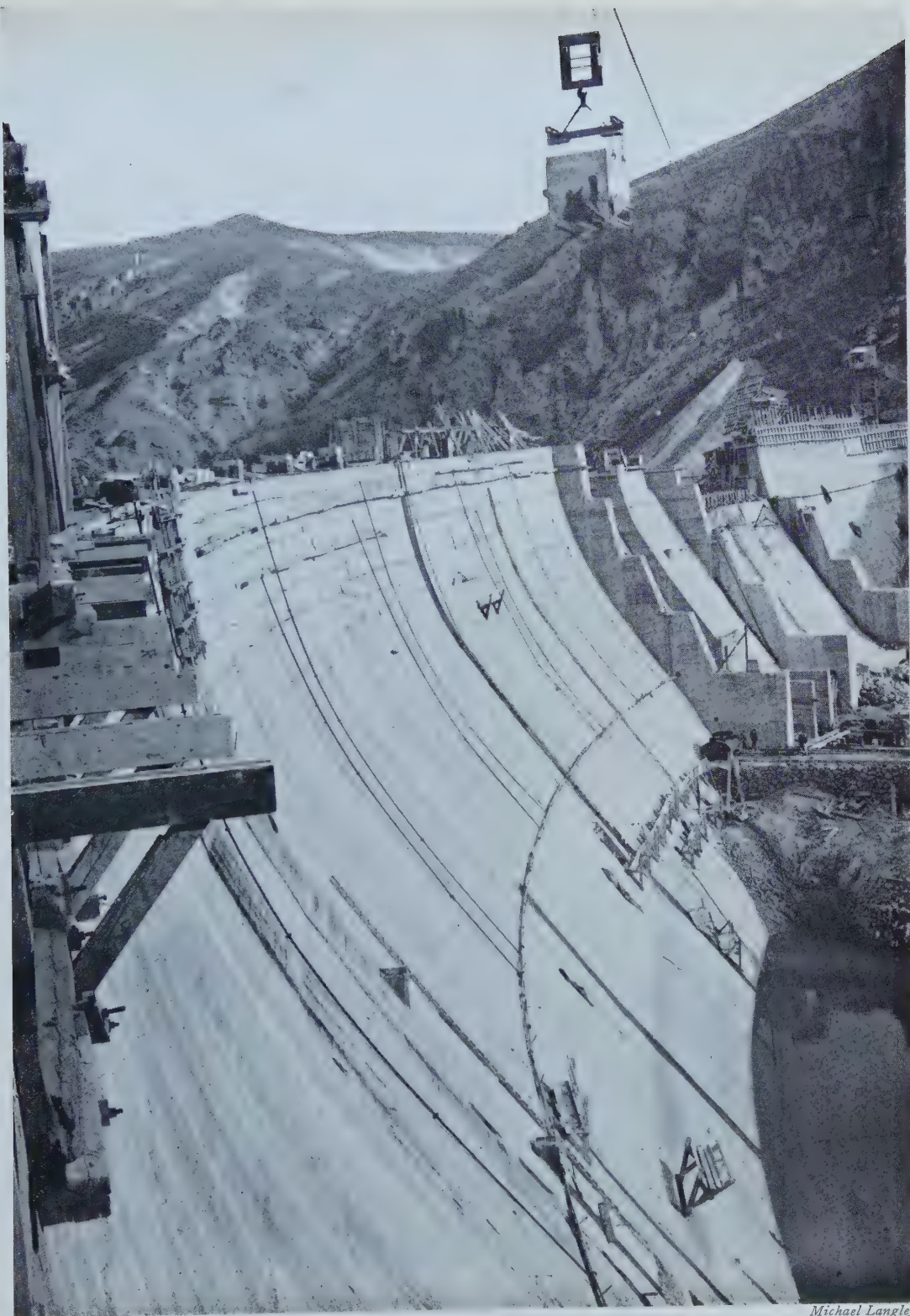
Motor water-carts making hourly rounds in summer months—the heat and a fine penetrating dust which blows in from the steppe gives Ankara a bad name during July and August—baths in all new-built houses and a greater demand per head for water, have necessitated the construction of a big reservoir outside the capital. A gorge in the hills to the north of the town has been blocked by a concrete dam, the first big engineering work of the kind to be attempted by the Turks. Tests were made in the spring and pessimistic murmurings that the 400-million cubic-metre capacity would never fill was disproved when the reservoir rose to flood-level. The 80-foot wall, one quarter of a mile in length, has been heightened and this new supply source, to start operating in the autumn, cannot fail to meet Ankara's demands in the matter of water.

Returning from the dam along 10 miles of cultivated valley one notices women at work in the fields, their husbands as often as not tending the sheep and goats. Ankara goats are bred by the small farmer, there being no large-scale production of the animals. The wool is of an excellent quality. It is whitish grey, long and curly, growing even from the face of the goat. Of the three million kilos of wool produced yearly in the neighbourhood of Ankara little is exported. This is partly because the Turkish army, always clothed in the best that the country can afford, demands 20 per cent of Ankara wool in its overcoats. Moslem priests, or *hodjas*, have always favoured a lining of this material for their soutanes, but since ecclesiastical habit is now forbidden this custom has disappeared.



Michael Langley

In old Ankara, round the citadel, water is distributed with some reserve



Michael Langley

The Çubuk dam, ten miles north of Ankara, which will eliminate water shortage in the capital and fertilize the neighbouring countryside

The cats and rabbits of the Turkish capital are of long-standing fame for their exceedingly fluffy pelts. But both species are rare today and a good Ankara cat is said to be worth one hundred pounds. Storks, surprising as it may seem, have won their way to the heart of the modern capital. They stand rooted to the tiles and chimney-pots of schools, banks and even the town-hall. One of them has taken possession of an old Roman column, lately re-erected in the main square of the town. On this perch the bird has, this spring, reared a family in its nest of tangled sticks.

If these storks are able to recognize their town by its outstanding landmarks they must be a little puzzled by the changes which await them on their return from Africa each year. This spring, for instance, they could not have failed to notice the 'Security' statue in the Emniyet Park, a small public gardens adjoining the Red Crescent institution. "*Türk ; Öğün, Çalış, Güven*" ("Look to your welfare, work and have confidence in yourself, Turk"). This

was the Gazi's message to the nation when the statue was unveiled a little less than one year ago.

Monuments are, as a rule, of a virile, manly conception, based on the personality of Atatürk, who, as he himself has pointed out, owes his position more than any other European dictator to militarism and victory on the battlefield. Yet, unlike other 'leaders', he never wears a uniform, sometimes appearing in Ankara in plus-fours and a cap. So the bowman statue, a great bronze nude of an archer which rises from a plinth of rough rocks bristling with several hundred Turkish flags—red except for the splash of star and crescent—is not to be interpreted too seriously.

Ankara is still a city of gaps and open spaces. One of these is the site, close to the station, of a newly planned stadium, to be finished by the time the storks return next spring. The planning of this stadium, designed along similar lines to the great arenas of Rome and Turin, has been entrusted to an Italian. It is to occupy



Kamal Atatürk with the Shah of Persia, during the latter's visit to Ankara last year



Turkish Press Bureau

The stadium at Ankara is to become an athletic centre for the whole country

100,000 square metres, is expected to cost half a million pounds and will be a model for imitation—on a less ambitious scale—by the forty-five towns of Turkey in Asia, all of which have evolved plans for municipal reconstruction to be carried through during the next five years. The Ankara stadium is to be a meeting-place of Turkish youth and of athletic teams from all *vilayets*, or districts, throughout the country. The central position of the capital gives greater opportunity than would Istanbul for convening large meetings, whether for sport, political or social purposes—the stadium will be used for gatherings of every kind. Indeed one of the surest guarantees for Ankara's remaining the stronghold of Kemalist government and becoming, in the future, a centre of near-Asiatic culture is this growing power to attract, as it were, all eyes to the middle of the room where sufficient games are in progress to please most tastes.

The position of Istanbul must always make it an attractive and rather spectacular centre, whether of Government or of trade. But to the minds of those who want to see a strong and balanced Turkey, Istanbul is best left to find her own level as a great port and a city of historic interest. The Turks have acted in the wisdom of their own experience in choosing as a hub the strategic site of Ankara, inaccessible except to long-distance aeroplanes. Prestige and tradition may have suffered, but only temporarily, for, with Ankara the pivot, Samsun the chief Black Sea outlet, Izmir and Adana, two prosperous towns in the south-west, and old Constantinople doing her utmost to maintain a dwindling importance on the Bosphorus, Turkey is undoubtedly more healthy than when her strength was centred in the Sublime Porte—that inflated stomach, for the delectation of which the Ottoman Empire would seem to have existed.

DALMATIA

Photographs by KURT HIELSCHER and PUTNIK

1. Subterranean watercourses abound in the limestone country of the Dalmatian coast, and many rivers emerge from caverns in full flood. Among these is the Ombla, near Ragusa, which bursts in a deep stream from the base of a cliff and flows smoothly through a narrow estuary to meet the sea about three miles from its source.

2. The little republic of Ragusa, while paying tribute to various great Powers of the Mediterranean, maintained its virtual independence for more than a thousand years until it was suppressed by Napoleon. Within the great double line of mediaeval fortifications which encircles the city are many notable examples of local architecture, built mostly between the 14th and 17th centuries.

3. Beneath the arcades of the Rector's Palace the Ragusan nobles assembled to attend their chief magistrate, who never appeared publicly except in state. All government was in the hands of the nobility, limited to certain families. This, however, was no landed aristocracy—for the republic's territory was small and sterile—but one of merchants, trading in their 'argosies' as far as commerce could range.

4. At the northern end of the Yugoslav coast lies Kraljevica, where castles were built by the two noble Croatian families of Zrinski and Frankopan. Here, towards the end of the 17th century, Petar Zrinski and Franjo Krsto Frankopan swore an oath to free their country from foreign (*i.e.* Austrian) rule; but their plans were discovered, they were executed, and all the possessions of their houses confiscated. The Frankopan castle is seen on the left; to the right is a large state sanatorium for children.

5. The town of Korčula seems to float like a ship moored alongside the island of the same name, known to the ancients as 'Black Korkyra' from its dark pinewoods, where jackals still run wild. Marco Polo was captured by the Genoese in a naval action off its coast—a fact to which we owe the history of his travels, written during his four years' captivity.

6. On an islet opposite Perast in the Gulf of Kotor stands the church of Our Lady of Škrpjel. The church, indeed, almost covers the islet, and was founded in the 17th century in order to provide a fitting abode for a miraculous picture of the Virgin. According to tradition, this picture established itself there two hundred years earlier and, although removed thrice to the church of Perast, persisted in returning to its islet. The arrival of the picture in the islet is celebrated every year.

7. Perast itself is now almost deserted, and its Venetian palaces are slowly crumbling into ruin. Once it ranked among the wealthiest cities of the Dalmatian coast, and the Perastines held a special place of honour in the Venetian navy. In 1654 the Turks nearly took the city, their repulse being attributed to the interposition of Our Lady of Škrpjel. A flag captured from them is still preserved, together with a sword presented by Petar Zrinski, Ban of Croatia, one of the confederates mentioned above.

8. The Gulf of Kotor, one of the finest natural harbours in the world, consists of several landlocked bays joined by narrow channels. This view is taken from above the south-eastern corner of the innermost bay, where the road climbs in a stupendous series of zigzags over the shoulder of Mount Lovćen into Montenegro.

















The Yugoslav Seaman

by D. P. SUBOTIĆ

One glance at the map of the Yugoslav coast is enough to show why it has bred a race of sailors. Their history, however, has been so interwoven with that of other peoples that it has seldom been presented in English as Dr. Subotić (Reader in Serbo-Croatian at the University of London) now tells it—from the standpoint of the Yugoslavs themselves

(Pronounce c like ts; č and ć like tch; j like y; š like sh; and ž like s in 'measure')

THE present inhabitants of the eastern shores of the Adriatic Sea, between Trieste and the Albanian frontier, belong to the ethnic group known as the *Southern* or, in their own language, the *Jugo-slavs*. Their ancestral home was in what is now Poland, but they moved into the Balkans in the 6th and 7th centuries of our era. Their numbers must have been very large, for they never lost their own language and they absorbed all the previous inhabitants of

the peninsula, with the exception of the Greeks and Albanians.

These Slav tribes, ancestors of the Serbs and Croats, had already reached the Adriatic by the middle of the 6th century. The trading cities of the coast were at that time inhabited by a Christian population of Romanized Celts, Illyrians and Greeks, over whom Byzantine authority was already beginning to weaken. Many of these were destroyed by the invaders, who,



Nearly all the place-names of the Dalmatian coast are of Greek or Illyrian origin. In many cases the original form is more faithfully preserved in the Slav than in the Italian transcription: e.g. Trogir, from the Greek Tragurion (Italian Traù); Hvar, from the Greek Pharos (Italian Lesina)

though they mixed freely with the original population of the country districts, never attempted to rebuild or settle in the towns. By the end of the 8th century these heathen tribes had themselves been converted by Christian missionaries, sent out either from Rome or from Constantinople.

About the same time, the pagan *Neretljani*, who lived at the mouth of the river Neretva (Narenta), and were probably of Serb stock, were winning the dominion of the Adriatic. They allied themselves with their Croat kinsmen further northward, to plunder the ships of the young republic of Venice. In 886 they destroyed a great Venetian fleet sent against them, and killed the Doge. Earlier in the century, at the instance and with the aid of the Byzantines, they had played a large part in driving the Saracens from the Adriatic. Thus,

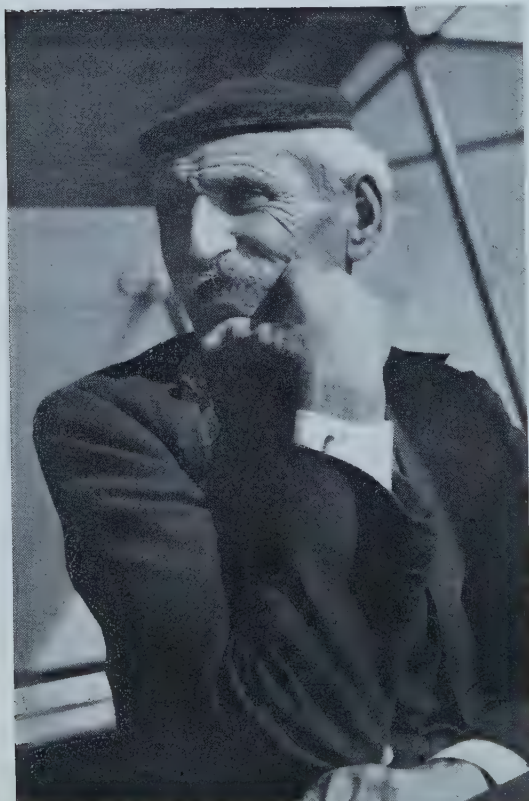
almost throughout the 9th century, the Slavs were masters of the sea.

During the first half of the 10th century, Croatia was a strong and united state. The Emperor Constantine Porphyrogenitus credited it with an army of 160,000 men and a fleet of eighty large ships, each with a crew of forty, as well as a hundred smaller ones with crews of twenty. Meanwhile, Venice was compelled to pay an annual tribute for the safety of her ships, both to the Croats and to the Narentines.

It was not until 996 that the Doge Pietro Orseolo II not only denounced the tributes and defeated the Croats, but obtained from the Emperor at Constantinople the grant of certain Dalmatian islands and cities—including Zara, Split (Spalato), Trogir and Ragusa (Dubrovnik)—and the title of Duke of Dalmatia. After the death of Orseolo, the Dalmatian possessions of Venice reverted to Croatia, whose king was now able to abolish piracy along his coast and call the Adriatic “the Dalmatian sea”!

Croatia was forced, however, in 1102 to acknowledge the supremacy of Hungary. While under Hungarian authority, the Dalmatian cities, which had long been Slavonized, enjoyed considerable freedom and consequently were able to develop their own trade. Split, Trogir and Ragusa became flourishing cities, and their ships, laden with the goods of the Dalmatian merchants, sailed between the ports not only of the Adriatic but also of the Ligurian and Aegean seas.

Although they were serious rivals to Venice, the republic was unable to take any action against them so long as they enjoyed Hungarian protection. At length, with the aid of the army of the Fourth Crusade, Venice captured Zara and two years later overcame Ragusa. Henceforward, Venice was mistress of the Adriatic and her shipping was disturbed only by the pirates of the Kačić tribe, operating from Omiš. These even raided the Crusaders' ships and chased away the Legate



Putnik

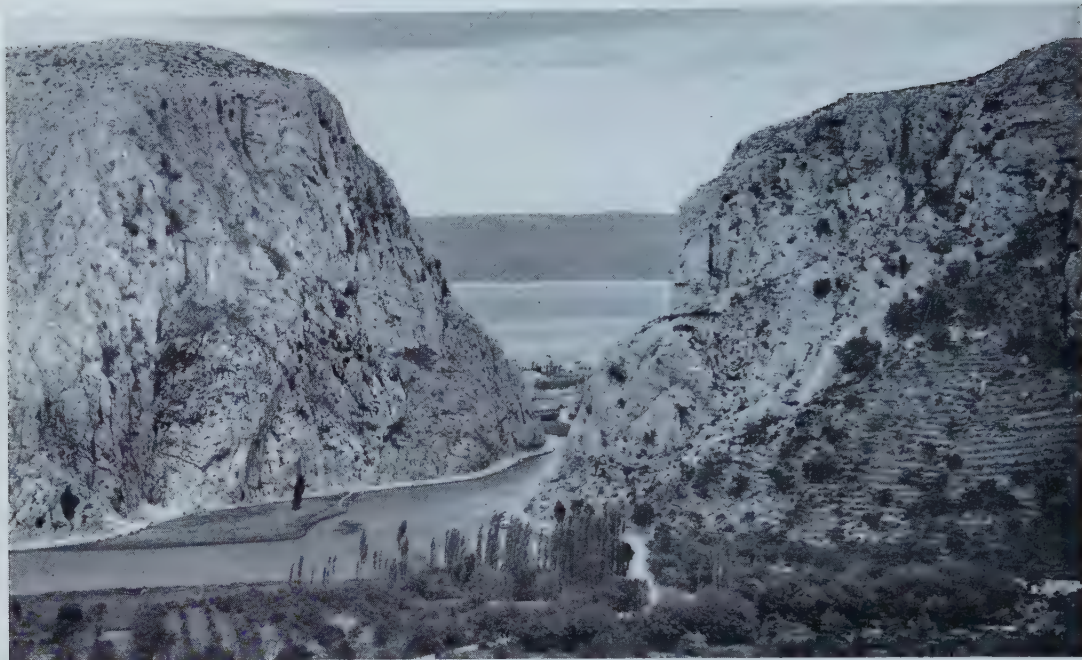


Fair hair and grey or blue eyes predominate among the pure Slav population of the countryside, as exemplified by these women and children at Obrovac

Putnik



The people of the Dalmatian coastal towns are of mixed origin and include many physical types. One common type is dark, lean and hawk-nosed (opposite)



Putnik

Omiš, at the mouth of the Cetina, was a nest of Slav pirates in mediaeval times

sent by the Pope to remonstrate with them. It was not until 1444 that Omiš finally surrendered to the Doge.

For some time the advance of the Turks through the Balkans had forced the Hungarians to turn their attention to dangers nearer home, and by the middle of the 15th century Hungary was no longer able to dispute with Venice her supremacy over Dalmatia. Having finally re-established their position, the Venetians forced the Slav merchants to send all their goods for export through Venice. Special mooring-places were built for the Dalmatian trading vessels, and the name *Riva degli Schiavoni*, given to the Slav docks, has been preserved to this day. The Slav church *San Giorgio degli Schiavoni* is still in existence in Venice, adorned at the beginning of the 16th century with beautiful paintings by Carpaccio, who was probably himself of Yugoslav stock—though less indubitably than those many Dalmatian contributors to the glories of the Renaissance who, like George Culinović and Andrew Medulić, 360

were called *Schiavone* by the Italians of their day. The works of these artists, as well as the churches, schools, hospitals and other public buildings erected at the cost of wealthy Yugoslav merchants, testify to this day the high culture of the Dalmatian cities at this period.

The republic made full use not only of Slav goods and Slav trade but also of the excellent sailors of Dalmatia, who had won renown throughout the whole of the Mediterranean region, as far as Spain in the west and Russia in the east. Of the twenty-seven Venetian commanders at one time, no fewer than eighteen were Yugoslavs from Dalmatia. Venice owed much of her power to the Dalmatians, for her best captains and crews were Yugoslav.

The re-establishment of Venetian power in Dalmatia was a blow to the free development of the Yugoslav cities and their trade. On the one hand, the Republic endeavoured to paralyse any independent action; on the other, all the energy of the Slavs

was mobilized for her service. Venetian Dalmatia was confined to a narrow strip of territory between the mountains and the sea, in many places only a few miles wide; its soil was poor and stony; the Yugoslav lands beyond the mountains, under Turkish rule, offered no outlet; and since these circumstances prevented the Yugoslav subjects of Venice from taking part in other occupations, seafaring became, so to speak, an hereditary profession, handed down from generation to generation.

Ragusa managed, however, to preserve and develop its own trade. During the first period of Venetian supremacy this little republic had made agreements with many of the Italian cities, and later on she concluded favourable treaties with the rulers of Serbia, Bosnia, Hungary and

Turkey. When, finally, the Pope granted permission for Ragusan ships to trade with the Holy Land and other Turkish possessions, many trade routes were opened to her, towards both the east and the west. By a treaty which she concluded with the Sultan in 1442, Ragusan ships were allowed, in exchange for a yearly tribute of 500 ducats, to trade freely in all lands then held by the Turks. This yearly tribute, however, gradually increased to 12,500 ducats. Thus, by a strange coincidence, the Turks, who had wiped out all the Slav states in the Balkans, helped the Ragusans to enrich themselves and to maintain their freedom through the centuries, while everywhere else their brethren were enslaved.

Spain was another country with which Ragusa was closely connected. Her rela-



runik

The Graeco-Roman colony which occupied the seaward half of modern Ragusa was separated from the mainland by a narrow channel. The Slavs established a settlement on the wooded hillside opposite: Dubrovnik (Dub = oak tree). Later the channel was filled up and the two became one



Kurt Hielscher

The Minčeta Tower, Ragusa, built in 1464

tions especially with Catalonia and Aragon dated from the early 14th century. The republic had enjoyed special commercial privileges from the time when Aragon established her power in Southern Italy, and these were increased after the accession to the Spanish throne of Charles V, for forty years a staunch supporter of the little republic. Charles' son, Philip II, confirmed all the existing privileges and took into his service many Ragusans, some of whom became extremely wealthy.

However careful the Government of Ragusa was in forbidding her ships to serve in the Spanish navy, for fear of Turkish reprisals, it nevertheless happened that many of them took part in Spanish raids upon Turkish possessions, especially in North Africa, either voluntarily or, more often, under Spanish compulsion. Thus on the occasion of the Spanish expedition against Tunis in 1535, eighteen Ragusan galleons were sunk with their crews. Again, in 1541, eight Ragusan galleons proceeding to Algiers with the Spanish fleet shared the same fate. It is known that the Spanish admiral Andrea Doria, having seized a number of Ragusan vessels in the harbours of Genoa, Naples and Sicily, led them into battle against the Turks near the Peloponnese. On other occasions they had to fight Khairaddin Barbarossa; and a number of Ragusan ships are believed to have accompanied the Christian armada to Lepanto, although they were not engaged in the actual fighting.

Many Ragusan merchant-adventurers sought their fortunes in Spain, and though most of them, having accumulated wealth, returned home, some became Spanish citizens. The most famous was Don Pietro d'Ivelja Ohmučević-Grgurić, of the Tuhelj family, which came originally from Herzegovina, who took part in the expedition to Portugal and then to the Azores, in 1582, under the Marquis de Santa Cruz. It is recorded that he fitted out at his own expense twelve large ships, known as the 'Twelve Apostles', manned by 3200



Kurt Hio



Tradition ascribes the foundation of Ragusa's first cathedral to Richard Cœur-de-Lion, when returning from Palestine in 1192. Being in danger of shipwreck, he vowed to build a church wherever he should land in safety. On reaching the island of Lokrum (seen above) he wished to fulfil his vow, but was persuaded by the Ragusans to found a church in the city instead

The original cathedral, with many other buildings, was destroyed by the great earthquake of 1667, but the fortifications survived almost intact—as complete a circuit of city walls as can be seen anywhere



Putnik

Oyster fishing in the channel where the peninsula of Pelješac joins the mainland by an isthmus barely a mile wide. The Ragusan fortifications of Ston may be seen in the background

Ragusans. This fleet took part in the Invincible Armada, commanded by his nephew Stjepan Olsiti-Tasovčić, who performed the remarkable feat of transferring, during battle, the whole crew and all the heavy guns of his own ship, before this was set on fire, to another, thus winning the admiration of the watching Spaniards.

Queen Elizabeth complained to the Porte about the help which the Ragusans had given to the Spanish king. The republic thereupon asked a Ragusan merchant then residing in London to explain to the Queen that the Ragusan ships had been seized in Spanish ports and led forcibly against England. It appears that this was true of some ships, but certainly not of those of Don Pietro!

On his death in 1599, Don Pietro's entire fleet was bequeathed to the Spanish king, but soon afterwards practically the whole

of it foundered. The male line of Tuhelj was extinct, but it continued through the female line, under the name of Ohmučević-Grgurić, to furnish Spain with many excellent captains throughout the 17th century. One of these, Don Pedro, led an expedition to Brazil; another, Don Andria, became Spanish admiral of the Neapolitan fleet.

In the 13th, 14th and 15th centuries, Ragusan ships were not large, but in the 16th the largest of them, according to a Ragusan historian, were bigger than the greatest commercial frigates of the early 19th century. They were known as carracks and galleons or, in the west of Europe, as *argosies*, a name preserved in England to this day and derived from the name of the little republic.

It stands to reason that the supremacy of Venice in the Adriatic and her mono-

poly of trade were seriously threatened by the speedy rise of this rival Slav republic. The Venetian Government applied a whole series of restrictions in order to impede Ragusan trade and on several occasions even contemplated its conquest under the pretext of 'saving' it from the Turks, when their hordes stood at the gates of Ragusa. The Ragusan diplomats, however, managed throughout the conflict between Christians and Moslems to preserve the republic's neutrality and freedom, without estranging either side. But the price paid was very great. Ragusa had to withstand Venetian blockades sometimes for several years on end.

Another obstacle to the freedom of Venetian commerce in the Adriatic were

the activities of the so-called Uskoks (or *Uskoci*). These were the Serbs and Croats who, after the Turkish conquest of Bosnia in 1463, and of Herzegovina in 1482, had found refuge in Dalmatia, first at Klis and then at Senj (Segna), small towns on the Dalmatian coast. Their numbers were later swollen by other refugees from various parts of the Yugoslav lands. The primary occupation of the Uskoks was to raid the neighbouring Turkish territory, by both land and sea, to plunder their convoys and to kill the enemy wherever they met him. Their exploits against the Turks have been recorded in many Yugoslav heroic ballads.

Venice connived at their activities at first, but after the Turko-Venetian treaty



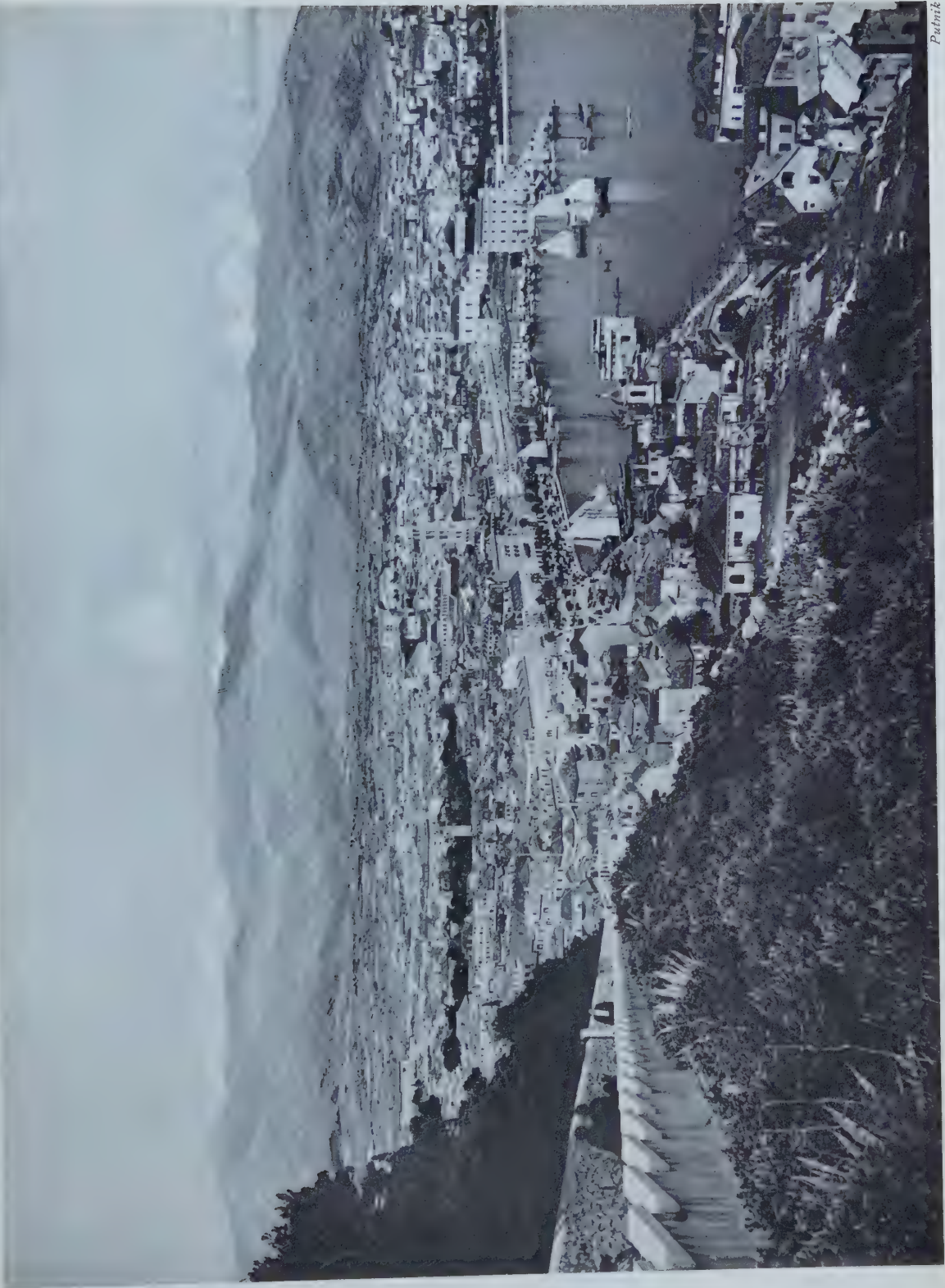
Putnik

The Cathedral Square of Hvar (Lesina) is bordered by graceful houses with the jutting balconies so dear to the Venetian architect. Hvar was the Venetian arsenal in the middle Adriatic till 1776, when Korčula (Curzola) took its place, and the prosperity of Hvar departed



Putnik

Trogir (Traù) occupies a small island in the channel between the mainland and the larger island of Čiovo, to both of which it is linked by bridges. It has not a single modern house, nor any street broad enough for wheeled traffic



Putnik

The nucleus of Split (Spalato) is the great palace built by Diocletian as a place of retirement on his abdication of the Imperial throne in A.D. 305. The façade of the palace occupies what is in this view the far end of the main water-front

of 1540 the Uskoks were blockaded at Senj by Venetian ships. This measure so much enraged them that they now turned against the republic also. With their numerous little vessels, they challenged the whole Venetian fleet and piracy became their chief occupation. From Istria to the Bay of Kotor they were a menace to Venetian and Turkish merchants alike. "*Iddio vi guardi dalle mani dei Segniani*" was the phrase often uttered by the Venetians when their ships sailed without a guard of warships, for the vengeance of the Uskoks on captured Venetians is said to have been most brutal. It was not until 1617 that Austria agreed to dislodge the Uskoks from Senj and thus make an end to their piracy. The French Ambassador at Venice, Leon Brulat, is

quoted by later writers as relating that "of the Uskoks who were hung, on the 14th of August 1618, nine were Englishmen; five of whom were gentlemen; and another belonged to one of the noblest families of Britain".

As Venetian trade greatly declined after the discovery of America and of the sea-route round Africa to India, the republic was compelled to look for new markets in the Balkan Peninsula and in Asia Minor, where the Ragusans had practically had the monopoly of trade for a long time past. Venice again became mistress of the Mediterranean and a serious blow was thus dealt to Ragusa's trade in these parts. Fortunately for her she recovered her markets during the long Candian war between Venice and Turkey (1645-69).



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Renaissance houses have invaded the peristyle of Diocletian's palace, which is a rabbit-warren of later buildings. The huge statue is by Ivan Meštrović and represents Gregory, Bishop of Nin, who defended the Slavonic liturgy at the Council of Split in A.D. 925



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The island folk bring wine, fish and fruit to Split, the largest town on the coast

A disastrous earthquake, however, which nearly destroyed Ragusa in 1667, helped Venice to ruin her trade after the conclusion of peace with Turkey.

Ragusa never fully regained her former prosperity. At the beginning of the 18th century her once mighty fleet of more than three hundred ships was reduced to about fifty, and these hardly ever left the Adriatic.

Another city that had sustained great loss was Perast, on the Bay of Kotor (Cattaro). In the early part of the 17th century it possessed alone between sixty and a hundred ships. A single family owned forty vessels. But between 1691 and 1740 Perast lost nearly a hundred ships. The sailors of Perast had taken part in the battle of Lepanto and the pilot of the vessel that carried the Austrian archduke

was a native of the city, Peter Stjepanović-Marković. Under the Venetian flag, they fought bravely in many battles during the 16th and 17th centuries. The galley of the Venetian admirals always went into battle with a guard of honour of twelve Perastines, each representing one of the twelve clans. How great was the prosperity of the leading men of these clans can be seen from the hewn-stone palaces still in existence at Perast. Several men from the Bay of Kotor became prominent in naval science. One of these, Marko Martinović (b. 1663), enjoyed a great reputation in Venice. Peter the Great sent seventeen young Russians to him to be taught shipbuilding. One of Martinović's contemporaries, Mato Zmajević, went to Russia, where he became an admiral. Another contemporary, Antun Grubaš,

made the first navigating chart of the Adriatic.

Just before the French Revolution the Dalmatian cities recovered some of their prosperity. Ragusa and Perast again acquired a large number of ships, and by 1797, when the Venetian Republic fell and its Dalmatian territories were ceded to Austria, the Ragusan merchant marine had increased to nearly four hundred sail. The extinction of Venice seemed to throw fresh opportunities for commercial activity into the way of the Ragusans, but the revival was short-lived. In 1805 Venetian Dalmatia was annexed by Napoleon, and within a few months French troops had occupied Ragusa. Her shipping thereupon became subject to seizure by the British and Russians, and in 1808 Napoleon decreed that the republic of Ragusa had "ceased to exist".

For a few years, at this time, the British came into close contact with Dalmatian seamen. Seizing the island of Vis (Lissa), they turned it into a smuggling base for Birmingham and Manchester goods. Between 1808 and 1814 the population of the island rose from 4000 to 12,000, and large profits were reaped by the Dalmatians. In 1813 Korčula (Curzola) was also occupied by the British, who established in these two islands a regular system of local self-government under a British governor. The warm feelings entertained by the inhabitants of Korčula towards this official are recorded in an inscription carved by order of their Council on some stone seats beside a road which he had planned.

In 1815 the whole of Dalmatia came under the rule of Austria. But Austria was by no means an enterprising maritime state; in addition, the period was for her one of great financial stress. These facts combined to cause the rapid decline of Dalmatian shipping. Even the foundation of the Austrian Lloyd did not help to improve matters. It was not before the middle of the century that signs of revival became apparent, owing to the enterprise

of the Dalmatian Yugoslavs themselves. Their ability and great experience proved a valuable asset to the Austrian merchant fleet, which they provided with the great majority of its sailors. Many Yugoslavs who were unable to obtain posts under Austria found employment in a large number of other countries, in various parts of the globe. Among those who made fortunes and came into great prominence might be mentioned O. Kozulić, the founder of the Kosulich Line in Italy, and the brothers Nikola and Miho Mihanović, who went to the Argentine as penniless and illiterate sailors and each founded a shipping company and made a vast fortune. The ships of the 'Argentine Navigation Company' still bear the initial 'M' on their funnels, although sold in 1918 to a British concern for £1,400,000. Another Yugoslav, Bonačić, founded the *Compañia Eslava de Vapores* in Chile, for coastal service. Finally, there are Baburizza and Petrinović, shipowners and nitrate merchants, well known in the City of London and in Chile. Members of the same family are often employed in various countries.

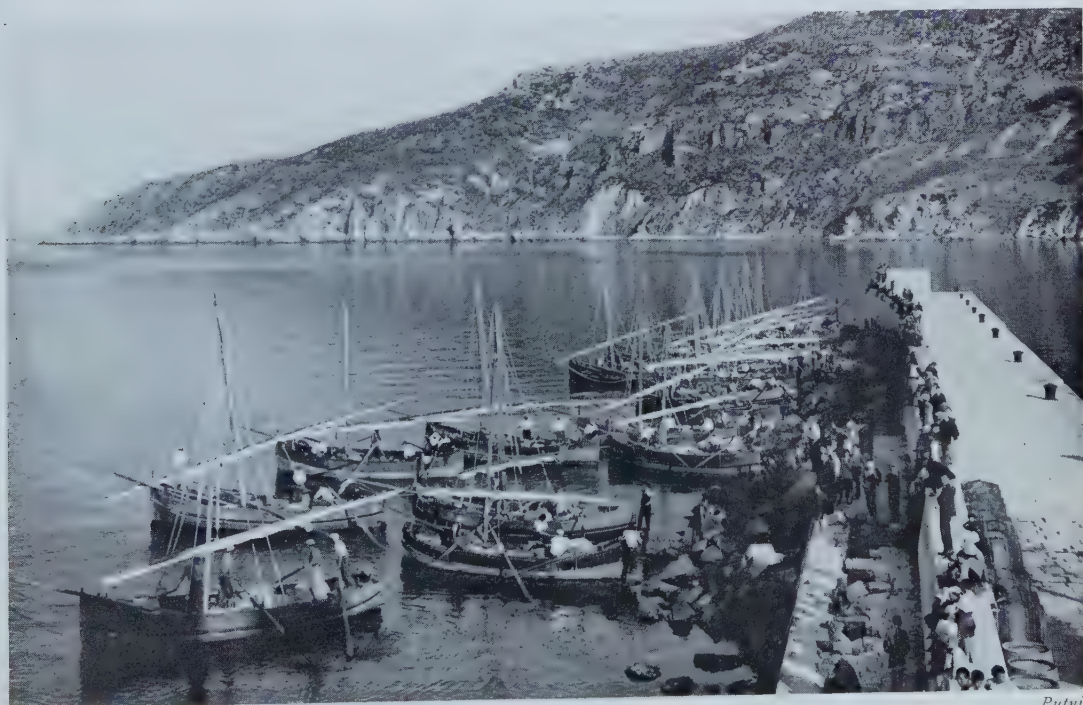
Dalmatian shipyards, especially those in the cities of Ragusa, Trogir and Kotor, and on the islands of Lussin and Korčula, were well known in the commercial world during the second half of the 19th century. The Dalmatian shipping industry declined, however, when sail was superseded by steam, though the shipyards at Korčula and Lussin continued their activities for a long time, since the replacement of sailing vessels was slow and expensive. The last sailing ship in Ragusan shipyards was built in 1875.

In 1880 Ragusa bought her first steamer, *Dubrovnik*, for the weekly service between Ragusa and Trieste. Later, another ship was bought for the service with Albania and South Italy. Thus came into being the shipping company known as the *Dubrovačka parobrodaska plovidba* and many other companies were founded in a similar way.



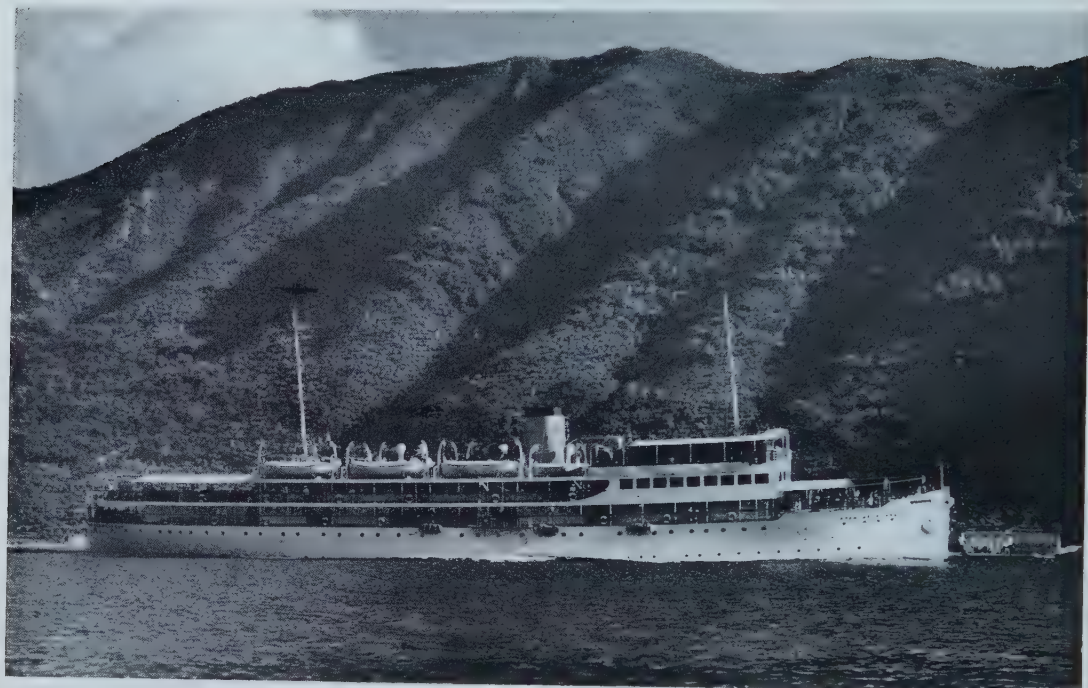
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The Cathedral of Šibenik was begun in 1430, but its construction occupied a hundred years, during which period Renaissance architecture was born. It thus displays a remarkable fusion of styles



Putnik

The fishing fleet at Komiza, on the island of Vis (Lissa), near which two naval engagements took place: between British and French in 1811 and between Austrians and Italians in 1866



Putnik

Yugoslav seamen now sail under their own flag and have built up a considerable merchant marine. The King Alexander I is one of their smart and efficient fleet of coastal passenger steamers

It is impossible to enumerate their activities here. Suffice it to say that some of them existed only for a short time, while many more have been created since Dalmatia and the Croat Littoral became a part of Yugoslavia at the end of the war, in 1918. No fewer than twenty-five Yugoslav shipping companies were in existence in 1933. Some of these possessed over fifty ships, but the *Jugoslovenski Lloyd A.D.* takes first place with 28 vessels, of a total tonnage of 200,000. The *Dubrovačka parobrodska plovdba* occupies the next place with 25 ships, totalling 53,500 tons, and then comes the *Jadranska Plovdba* with 57 ships, of 24,000 tons in all.

The total number of vessels of all the

companies is about 180, with a present tonnage of 350,000. Nearly 4000 men are employed—as compared with 5000 in the 17th century—and they carry some 28,000 passengers and 550,000 tons of goods every year. They sail chiefly in the Adriatic and Mediterranean seas, but they also make voyages to England, the Canary Islands and the Argentine. Almost all the ships for distant services are constructed in British shipyards.

It will have been seen that the Yugoslavs of the Adriatic have always been daring, enterprising and able sailors, and that the rôle they played throughout many centuries, and still play, has been by no means unimportant.



Finlay Colour Photograph

A Tonkinese Ceremonial Procession

Annam

by ALAN H. BRODRICK

Much may be learnt regarding the past history of great civilizations by studying the layers of cultural deposit which they have left at the margin of their widest extension. This is one of the many points of interest which Mr Brodrick, who is Secretary-General of the International Congress of Anthropological and Ethnological Sciences in Paris, brings out in his description of French Indochina, so long subjected to, but never completely penetrated by Chinese influence

ALL who have visited Paris and wandered about the Latin Quarter will have seen a good many small, rather Chinese-looking men and perhaps even a few women of the same sort. In all probability, however, they were not Chinese, but members of another and most interesting Far Eastern people.

The Annamese (as they are generically called: in French, 'Annamites') form what is essentially a linguistic entity—the speakers of the Annamese language. They are divided into three groups: the Tonkinese, who inhabit the north of French Indochina near the Chinese border, the Annamese properly speaking, dwellers in the kingdom or 'Empire' of Annam, and the Cochinchinese to the south, who live in the delta of the Mekong River and its affluents.

People of Annamese speech comprise 15 out of the 20 million inhabitants of French Indochina and Tonkin is their true homeland. The Tonkinese are what they are because of the vast delta of the Red River and its tributaries—industrious and prolific tillers of a rich soil. For the Annamese as a whole are a folk of the lowlands. They dislike the mountains—for them peopled by savages—and their steady push southwards in historic times has been from the low-lying country of Tonkin along the shelf of Annam between the hills and the sea to what we now call Cochinchina, which was only annexed by the Emperors of Annam at the end of the 17th century.

At the time of the earliest Chinese invasions, in the first century before our era, the Annamese were confined to what is now Tonkin. They were a people of

hunters and rude agriculturists living in clearings surrounded by immense forests teeming with elephant, rhinoceros and tiger. The province of Thanh Hoa—famous for those Sung porcelains and potteries which are beginning to be so prized by collectors—marked perhaps the extreme limit of their settlements to the south.

French Indochina, although a good deal larger than France itself, forms only the eastern part of that great peninsula of south-eastern Asia which stretches down to the islands of Insulindia. It is a vast mountainous block shelving to the east and south where the great rivers have made a series of deltas. Mountains and hills occupy at least four-fifths of the surface of the country, still the home of numberless more or less savage and primitive tribes. The whole country has a monsoon climate:





All photographs by courtesy of the Agence de l'Indochine, Paris

Among the most conspicuous signs of the culture imposed upon Annam by the Chinese are the Buddhist pagodas found throughout the countryside. This almost rococo interpretation of a Chinese ceremonial gateway, leading to the pagoda at Huong Thi, forms a startling contrast to the pine-clad hills

from June to August, rains; from September to February, a relatively cool period; and in April, May and June the oppressive tropical heat.

The peninsula has been from time immemorial a melting-pot of peoples, some pouring down from the north and west and some coming up from the islands to the south. The primitive dwellers in this land seem to have been a black Melanesian people who were submerged by waves of invaders from the south, these being of a lighter colour and resembling the present-day inhabitants of Java and other parts of the Dutch East Indies. The dark, negrito types, as such, have almost disappeared but their influence can often be traced. However, the Chinese chronicles of the 7th century A.D. speak of all the peoples to the south of the Annam of that time,

that is, Tonkin, as being negritos. The mongoloid type must have appeared in very early times and it has constantly increased at the expense of other types.

We have already said that the Annamese form rather a linguistic group than a compact people. The classification of their language has given rise to much discussion. It contains elements both of the Thai family—of which Siamese is the best-known member—and of the Mon-khmer family—typically represented by the Cambodian tongue. Perhaps the best explanation of the complexity of Annamese is that it is a Thai language which has, at some time or other, been imposed upon or adopted by a people originally of Mon-khmer speech. In any case it is more than probable that Annamese was evolved in Tonkin and was already a fully developed



Man Tien girls at Ban Thi, typical of the hill tribes of Tonkin, which are largely untouched by Chinese influence



The country-dwellers, even in the neighbourhood of Hanoi, show little trace of Mongolian blood. Note the girl's rain-coat



Four little maids from school—with their big toes markedly separate from the others, a characteristic of the Annamese



The Annamese are great makers of lanterns and kites, and show surprising ingenuity in fashioning all sorts of toys from the most unpromising material

language at the time of the first Chinese invasions in 112 B.C. But from this time onward Chinese influence has been paramount. The Chinese, during the ten centuries when An-nam or the 'Pacified South' formed an integral part of their empire, impressed upon its people their manners, their customs, their writing, their laws and their religious ideas—in a word, their whole culture. More than half the

although quite easy to write or to read. The meanings of words, for instance, are entirely changed by the use of five or six 'tones'—rising, falling, etc.—their number varying in accordance with the dialect. An ingenious system of representing the sounds of the language by means of the letters of our alphabet with numerous (and it must be confessed rather clumsy) diacritical marks was evolved by Portuguese



Fishing sampans in the Bay of Along

words in the Annamese vocabulary are of Chinese origin, deformed by the Annamese pronunciation and, of course, representing the words of spoken Chinese at the time of the T'ang dynasty, say, the 7th century of our era. In fact, the existence of these words in Annamese has been of the utmost value for the reconstruction of the Chinese speech of twelve hundred years ago.

Annamese is an excessively difficult language for Europeans to pronounce,

missionaries about two hundred years ago. This form of writing, inaptly called *quốc-ngữ* or 'national language', is the usual medium of intercourse between the Annamese today and is superseding the use of Chinese characters except among the *litterati* and the mandarins. In Tonkin the Annamese of the delta have a social life modelled on that of the Chinese. On the foothills their cousins the Muongs, who speak an archaic dialect of Annamese,



The mysterious grottoes of Indochina are peopled by spirits. They have nearly all been consecrated to the Buddhist cult, but their sacredness is far older than the introduction of Buddhism. (Above) View from a grotto at Ky Lua. (Opposite) The dragon altar in the Long-Thau grotto at Yen Son

represent a population practically untouched by foreign influence. Their houses built on piles and their strong aristocratic social institutions must have been those of the Annamese before their adoption of Chinese culture. The Sino - Annamese civilization gets weaker as one goes south and is least noticeable in Cochinchina.

Although, since the French occupation, numerous industries and mining enterprises have been established, the Annamese are still in the main agriculturists and rice is their staple crop. The partial loss of the important Chinese market for rice has contributed in no small degree to the difficulties experienced by Indochina in recent years. Nevertheless, with the buffalo as his universal helpmate and with plenty of pork, fowl and fish—for he is a great fisher-

man—to vary his diet, the Annamese countryman makes a good living from his fertile soil. The social group, with which he feels himself thoroughly identified, is the village community. Przyluski thus describes the typical Annamese village: "Amid the sodden rice-fields the village is surrounded by a thick bamboo hedge. Houses and gardens are grouped around the communal house and the Buddhist pagoda. The women frequent the pagoda while the men meet in the communal house where the notables of the village discuss the community's affairs. . . . All the influence is in the hands of an oligarchy founded on the prestige conferred by age, learning or wealth."

The political systems which obtain in the Annamese lands are a consequence of





Although the real religion of the people is almost pure animism, such Buddhist ceremonies as that of the 'Opening of the Gates of Hell' add colour to their daily life. The different physical types of the honze and his acolytes show well the racial mixture of the Annamese



Spirit-cars at the village fête of Hadong exemplify the popular religion. The everyday dress of the Annamese is a survival of old Chinese costumes which in China itself have long passed out of fashion



The late Emperor of Annam, Khai-Dinh, descending from his litter wearing his dragon robe, on his way to perform the triennial sacrifice in the 'southern suburb' or nam giao of Hué

their history. In Tonkin, which for centuries had its own national dynasties and was only subjected to the authority of the Annam Emperors in comparatively recent times, the French control is directly exercised and the influence of the Emperor is only a vague fiction. In Annam itself—a land of picturesque survivals, where the ancient Court ceremonies of Imperial China are maintained in an atmosphere of curious archaism—the Emperor still reigns, even if he does not govern. Cochinchina, the oldest possession of the French in these lands, is administered as a colony. Cochinchina is really a land of Indian culture colonized by immigrant Annamese and Chinese, and practically the whole of the present-day Annam is a land which in the course of long struggles was wrested from the Chams, also a people of Indian civilization whose most un-Chinese-looking ruins unexpectedly dot the countryside.

The borrowed Chinese culture and the borrowed Chinese moral and religious ideas form but a thick layer imposed on a very primitive complex of animistic beliefs. Indochina is peopled by spirits and ghosts which are very real to the inhabitants.

If you ask an Annamese what his religion is he will almost invariably reply 'Buddhist', but only one in ten thousand has anything but the vaguest idea of the tenets or philosophy of that brand of Buddhism which was imported from the north. There are Buddhist pagodas throughout the land, in some cases supported by the State, in others by the communes and in yet others by private associations. Their influence on the people is, however, small. The *literati* venerate the teachings of Confucius and there is a very beautiful temple to the great Chinese moral teacher in Hanoi. Taoist necromancers and magicians abound and the great religious ceremonies of the Court of Annam are devoted to the official Chinese cult of Heaven and Earth. The real living faith of the people is, however, bound up with the worship of spirits and ancestral

ghosts. The Emperor of Annam sacrifices to Heaven and Earth once every three years in the 'southern suburb' or *nam giao* of Hué, his capital. He makes his offerings of silk, jade, meats and wines, and addresses are read to Heaven, to the Earth and to the Imperial ancestors.

The attractive city of Hué, which has been called the Venice and Versailles of the Far East, is built on the banks of the River of Perfumes and is full of palaces, pagodas and beautiful tombs in shady gardens. These are monuments to the past greatness of the Nguyen Emperors, whose family came from the northern province of Thanh Hoa, a land of rich rice-fields, wooded hills and fantastically shaped cliffs and rocks—an earthly paradise, were it not for the periodical ravages of the typhoons. The Emperors' bodies, however, are buried in secret places and not in the sumptuous tombs, for throughout the land the greatest importance is attached to the inviolability of sepulture. When the buried bodies are disinterred to be put in their final resting-place close attention is always paid to any unusual happening. For instance, if snakes issue from the grave, it is a sign that some member of the family will become a mandarin, and if, after a burial, any of the family suffers from an eye complaint it is thought that tree roots have become entwined around the coffin.

The Chinese are not much loved in Annam and Tonkin, for the Chinese is everything which the Annamese is not. The Annamese has little business sense and no genius for combined action. He is often lazy where prolonged intellectual effort is concerned, but he is industrious, quick-witted and gay, with an undercurrent of profound melancholy. The *Encyclopaedia Britannica* says unkindly that, although outwardly polite and showing great reverence for superiors, he is insincere and incapable of profound emotion. This may be true, but he remains one of the most attractive of Orientals.



Dancers at the nam giao ceremony of Huế—the Emperor's triennial offering to Heaven, Earth and the Imperial ancestors



The tomb of the Emperor Thieu-Tri at Hué, with stone figures resembling those of the Ming tombs near Peking

There are few places where the inevitable clash of cultures can be studied better than in Indochina. The characteristics of the three divisions of the Annamese are sharply defined. The Tonkinese of the north—he certainly has the advantage of physical superiority—is apt to look down both upon the Annamese of Annam, whom he regards as dirty and backward, and the Cochinchinese, whose dialect he finds vulgar and whose manners shock him.

What is most interesting to us, however, is the manner in which the Indochinese in general reacts to European, that is, to French culture. The French administer admirably considering the manifold difficulties of their task, and all the Annamese know that the probable alternative to French rule would be that of a people whose yoke would be infinitely

heavier. But it is no use denying that there is deep-seated discontent among the native population—discontent which has only become more vocal and acute during the hard times through which Indochina is passing. The native culture is being sapped. The results can be best seen among the women—those of the young generation are very different from their mothers with their large families, their lacquered teeth and their inability to read or write. Annamese women, even under the age-long Chinese influence, have always enjoyed a position of relative independence. Today feminine influence is beginning to make itself felt culturally and even politically. The number of Annamese women who have received or who are receiving a European education constantly increases and there are already two weekly journals in the vernacular devoted

to women's interests. The grace and charm of the rather fragile-seeming Annamese women are known to all travellers in the East and some of them are quite beautiful when they are young.

The present Emperor of Annam—Bao Dai—is a young man in his twenties who succeeded his father when he was a small child. He was educated entirely in France and has recently married a girl from Cochinchina who, although an Annamese, was not only a French citizen but is a Roman Catholic. The Annamese in general, whose political ideas are now very 'advanced', regard the Court of Hué with disfavour.

Every year numbers of young Annamese go to France to be educated, and when one thinks of the immense difficulties they have

to overcome in order to take advantage of a European education, it must be admitted that their intellectual average is high. The problem confronting the French—and it resembles that which faces the British in India and elsewhere—is not so much to find the intelligent and educable Annamese as to know what to do with him when he has finished his education. Some try to stay in France—a country where, at any rate so far as the capital is concerned, race prejudice is unknown. But those who take the more natural course of returning to their own country find, only too often, that they are treated as inferiors by the French colonists—often of a class with whom they would not have mixed in France—and regarded with suspicion by their own people.

The German Universities

by DR. KURT VON STUTTERHEIM

A series of articles will be published in The Geographical Magazine regarding the world's Universities, which so often reveal the distinctive qualities of a national or regional culture. Dr. von Stutterheim—London correspondent of the Berliner Tageblatt—shows in the course of his article why the German universities should be considered as a whole, rather than singly, if their place in German life is to be understood

THE German schoolboy looking out for a university will find ample material from which to choose. For nowhere in Europe are to be found as many universities as in Germany, where every territory has one or more of its own. Those who like Bavaria may go to Munich, Wuerzburg or Erlangen, Wuerttemberg offers Tuebingen, Saxony Leipzig, Thuringia Jena, Hesse Giessen, Mecklenburg Rostock, not to mention the twelve universities of Prussia and the post-War foundation of Hamburg. It is the old German particularism, so dangerous in politics, which has provided Germany with so many places of learning.

But quantity is no asset if it means a deterioration of quality. Without assuming absolute equality of rank, the differences between the country's universities are far smaller than their great number would seem to indicate. True, Berlin and Munich may be superior to many others, but this does not mean that the rest are of a lower order. Erlangen, for example, one of the smallest universities, has always excelled in medicine, Goettingen in mathematics. If not first rate in all four faculties—Theology, Law, Philosophy and Medicine—almost every German university has something to offer.

This general high level is explained by the method by which the University teacher, the Professor, is chosen, and which is one of the outstanding characteristics of Germany's university life. No scholar can become a member of the teaching staff who has not some valuable scientific work to his credit. Even to qualify for the

lowest grade of 'Privatdozent', some original scientific contribution is essential. An even more advanced standard is demanded of applicants for the position of 'ausserordentlicher (extraordinary) Professor' or of 'ordentlicher Professor' (professor in ordinary), which is the highest post in this sphere. Every don of a German university has to be a scholar or research worker of standing and is expected to continue this purely scientific work, notwithstanding his duty of teaching. Till the end of his life his task will remain a dual one of the man of research and the teacher of youth.

For the German university has no institution corresponding to the English tutor. The greatest professor, whose name is a household word all over the world, will have to spend ten hours a week or more in teaching boys of eighteen. He can find no substitute, for it is his name which attracts the youth of the country and makes his university famous and prosperous. The fact that a great scholar may be a bad teacher and a poor scholar a pedagogic genius, did not induce Germany to drop this system, which in German eyes had the overwhelming advantage of bringing the great men of science into personal contact with the rising generation.

Keep that in mind, for it explains why for at least two centuries the German university has had a decisive influence in the moulding of the country's life. At one time in their career nearly all Germany's great philosophers, like Leibniz, Kant, Fichte, Hegel, Schelling and Nietzsche, have taught their country from the chair of



Associated Press Bureau

In the building which contains the new 'Aula' of Berlin University, at the eastern end of Unter den Linden, the first meeting of the Prussian Council of State took place in September 1933



Franz Fels

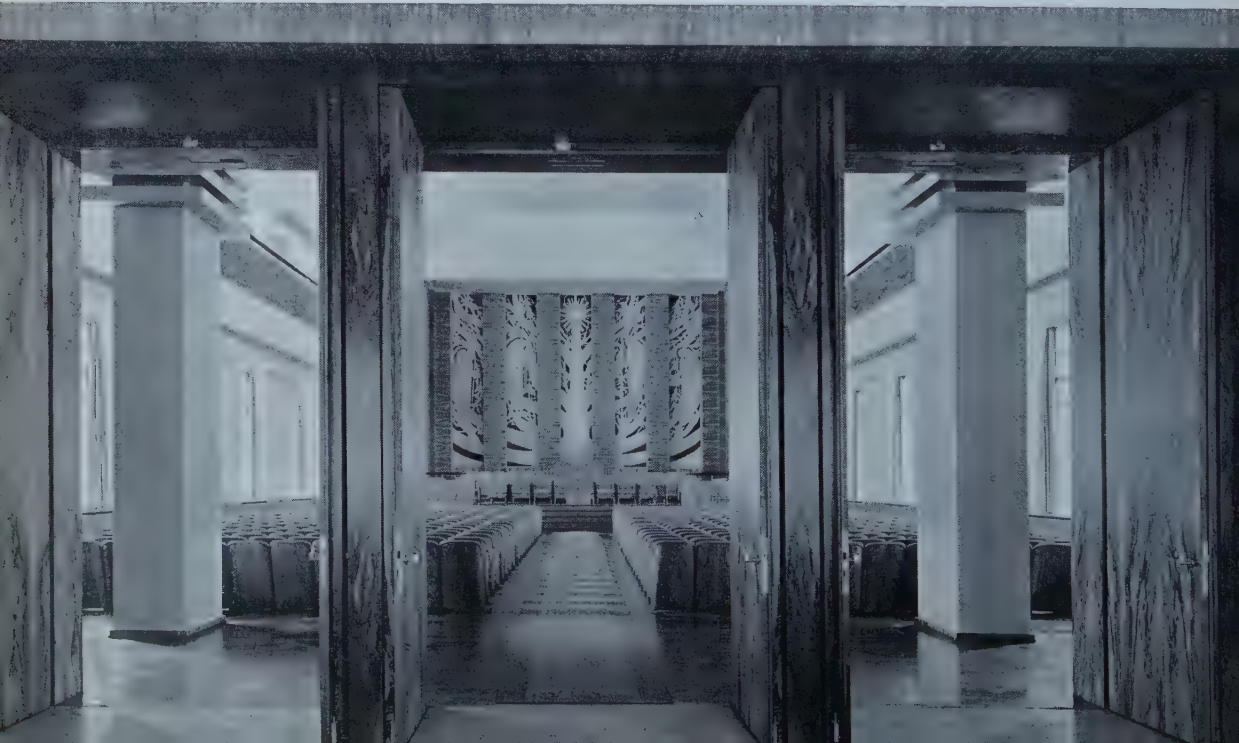
A new university building at Tuebingen, completed about five years ago

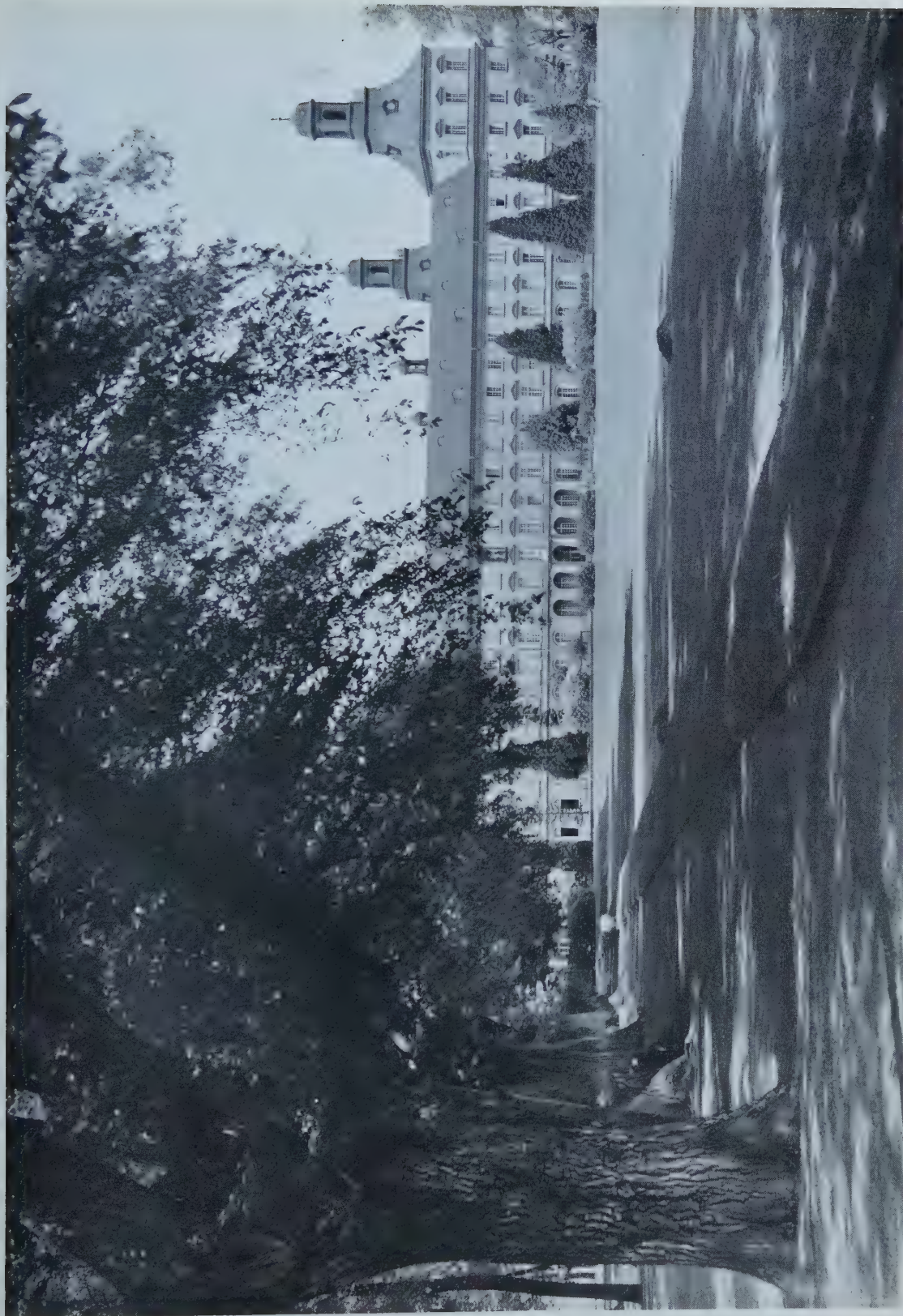


Klettphoto

Above) The richly ornamented 'Aula Leopoldina' at Breslau University, founded by the Emperor Leopold I
 (Below) A modern 'Aula'—the ceremonial hall—in the University of Bonn, on the Rhine

nsleben





Oskar Hüttenlocher

Bonn, in the days of the monarchy, contained the great aristocratic student Corporation, 'Borussia', to which the sons of the former German Emperor belonged

a university. The great physicist Liebig was professor in Giessen, Gauss and Weber taught in Goettingen, the historians Mommsen and Ranke in Berlin, and even poets like Schiller, Uhland and Rueckert were only too glad to take over the duties of university teachers. With the exception of music and painting, it is no exaggeration to say that nearly everything which Germany's brain has created is somehow connected with the universities. Free-lances like Schopenhauer are exceptions to this rule which made the university the living centre of the country's intellectual life.

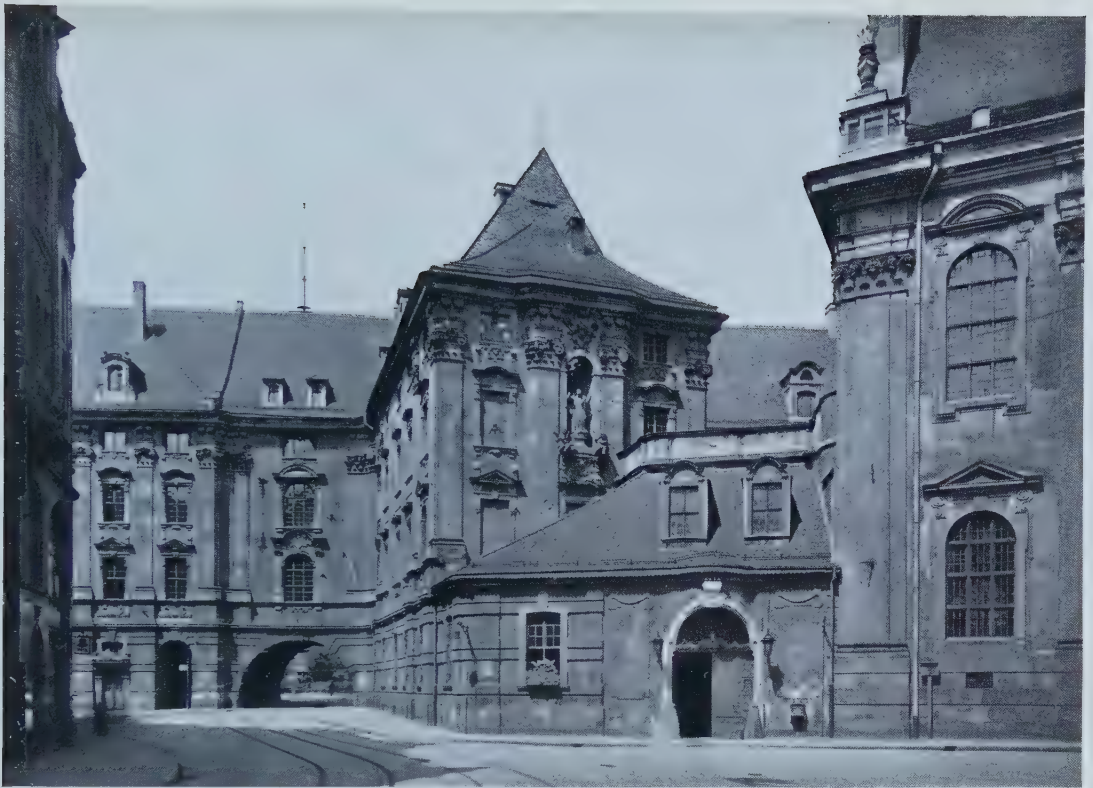
But if the fame of a German university depends on its great men, the university has to be careful, as the great man can be lured away to another university, which for one reason or another he may prefer to his own. Here we come to another characteristic of the German university, its 'Freizuegigkeit' (liberty of movement). No German scholar will spend his whole life at one university. So the young 'Privatdozent' who got his *venia legendi* at, say, Heidelberg, where besides his teaching he has produced two valuable and voluminous works, may be asked one day to fill a vacancy and thus be promoted to an extraordinary academic chair in Halle. If in due course he has written half a dozen more books, he is bound to be offered an ordinary chair at some other university, whence, again, he may move to two or three other places before finally settling down. Only a chair at Berlin, today the coveted climax of every university career, would he probably not relinquish till the end of his days.

Even more than the professor (who does ultimately come to rest in one spot) the German undergraduate is a wandering scholar. Germany has nothing like the English student who begins and ends his university career at, say, Oxford. On the contrary, it is the rule for the German student to wander about for two years, which may take him to three or four uni-

versities, only to settle down for one year or so in the place where he intends to take his degree. In most cases this is done for the sake of change. So the Bavarian may like to get a glimpse of East Prussia and spend a term in Koenigsberg, whereas the young boy from the Rhine will use the chance to watch Silesian life from the University of Breslau.

In other cases the 'Wanderlust' is fostered by scientific interest. Erlangen, for example, may have an excellent professor for blood circulation, but the best man for nervous diseases may teach in Kiel. So the budding doctor will move northwards and in other directions, till he has got something of the best from everywhere. Probably, he will not make the lifelong friends which three years in Oxford are bound to produce among fellow students, nor will he be shaped in the way in which Oxford forms its men. But from a scientific point of view there is much to be said for the German system, giving the undergraduate, as it does, all the theoretical knowledge which German learning is able to provide.

If tradition is not a strong point of German life, which again and again has been broken by tragic downfalls and new beginnings, the German university has grown more organically and moved on more constant lines than most things German. Even today the German university is a curious mixture of old and new. Most of the German universities are very old, starting with Prague (1347) and Vienna (1364), and nineteen years later with Heidelberg, today the oldest university on German soil. During the 15th century Erfurt was Germany's most frequented university, with its most famous pupil Martin Luther. But before the Reformation swayed the universities, the Humanists had their say. Thanks to the work of men like Erasmus and Reuchlin, the Church Latin of the Vulgate was supplemented by the study of classical Latin, and Greek and even Hebrew were added to the



Staatliche Bildstelle, Berlin

It was as a Jesuit college, at the beginning of the 18th century, that Breslau University began. The fine baroque buildings are typical of the period

scholar's curriculum. The spirit of the universities became freer and more universal than under the heavy orthodoxy which till then the Catholic Church had imposed upon academic life. Erasmus spending six years of his life in Freiburg, and Reuchlin teaching in Tuebingen and Ingolstadt inaugurated a period of liberal learning which influenced Luther's greatest co-operator—Philipp Melanchthon, who, in honour of classical learning graecicized his German name of Schwarzerd.

Melanchthon was the link between Humanism and Reformation, and under this remarkable 'Praeceptor Germaniae' Wittenberg superseded Erfurt as Germany's foremost university. But soon the cultivated and aristocratic learning of the Humanists had to give way to the theological struggles and narrow-mindedness of the religious wars. The univer-

sities, old and new, were either Catholic or Protestant and all fighting each other. Much of what the Humanists had achieved was lost and German university life sank to a very low level, to rise only with the ending of the 17th century. The milestone was the foundation of Halle in 1693, rightly described as the first modern university. It was the dawn of the Rationalistic age which definitely broke with the mediaeval conception that once and for all truth had been revealed and that all the scholar was allowed to do was to interpret the wisdom of his forefathers. In modern Halle, on the contrary, Christian Wolff taught his pupils to use their brains to find new truths. Free learning and free teaching became the order of the day, which laughed at the pedantries of the 'Schoolmen', at their endless 'disputations' and their philosophical concentration



Klettephoto

Robert Herbst



The University of Breslau, on the Oder, received added importance from the fact that in 1811 the University of Frankfurt, lower down on the same river, was incorporated in it

Looking across the Neckar to Heidelberg. The prominent building in the centre is the 'Marstall,' the old Electoral stables, now used as a dining-hall for the students in the famous old university

Tuebingen, like Heidelberg, stands on the river Neckar. The university is an early foundation and the famous teacher Melanchthon was a lecturer here early in the 16th century



Fritz Schimpf

The university at Marburg, on the Lahn, was founded in 1527, without papal privileges, and acquired a great reputation throughout the new Protestant Europe. The buildings here shown are 19th-century Gothic

Staatliche Bildstelle, Berlin



on Aristotle. For half a century Halle became Germany's leading university, to be followed in the second half of the 18th century by the University of Goettingen, founded in 1736 by George II of England, Elector of Hanover. Equally famous for its historical, legal and literary learning as for its splendid library, Goettingen was to become the university of aristocratic youth, of the counts and barons of the Holy Roman Empire.

The wars and revolutions leading from the 18th to the 19th century dealt a death-blow to many German universities, like Erfurt, Wittenberg, Bamberg and others. But as early as 1809 the University of Berlin was founded as the centre of the new German youth which was to overthrow the Napoleonic yoke. No other German university has had such a splendid career as the foundation of Frederic William III and Wilhelm von Humboldt.

With Berlin, Munich, Bonn and one or the other of the old universities in the forefront, it was given to the 19th century to bring the country's universities to the climax of their influence, at first in the field of ethics and speculative philosophy, and later of physics, natural science and economics. Only the political activity of the academic youth found itself curtailed after a short effervescence, before the Revolution of 1848, after which the universities adopted a position of political aloofness. When the world war broke out it found Germany with a well-instructed but unpolitical youth. Equally, the Revolution of 1918 found no echo among the country's undergraduates, a fact for which the Weimar Republic had to pay dearly.

Politics came to the forefront again when the Nazis started their crusade as they never had since the heyday of the first half of the 19th century. Impover-



The student Corporations in German universities have their own 'club-houses'. This is the headquarters of the Corporation to which Bismarck belonged when a student at Goettingen

Arno Stanke



Robert Herbst,

The famous Hirschgasse Inn outside Heidelberg is the scene of the duels—or, more exactly, trials-at-arms—arranged by the student Corporations between their members. Only the mouth, cheeks and head of a fighter are exposed, and his prestige depends on his ability to stand blows without flinching

ished, without hope for their professional future and deeply hurt in their national pride, Germany's academic youth swore its oath of allegiance to Hitler. Long before, the days of the gay and proverbially careless life of the German undergraduate had gone. Thousands of students could only afford their studies if, during their free time, they worked as waiters, musicians, miners or farm-hands. Few of them could afford to join the picturesque old student Corporations, the 'Corps', 'Burschenschaften' and 'Landmannschaften', which still kept alive the tradition of duelling, of coloured caps and stripes, of beer-drinking and moonlight dances under the lime tree of the neighbouring village. But even the privileged few had no time to lose. Gone were the days of one or two years of youthful exuberance to be followed by hard work for the remaining time. Now it was work from the beginning.

Hitler avoided the mistake that the

Weimar Republic had made of neglecting the universities. On the contrary, he was hardly in power before he started their reorganization. In accordance with the Nazi ideal of leadership, he changed the position of the 'Rektor' of the university, up till now a representative figurehead, into that of a real leader shaping and directing the university entrusted to his care. If the old 'Rektor' was hardly more than the mouthpiece of his academic Senate, the new one acquired the functions of an English headmaster. English too was the attempt to introduce some form of college system instead of the former unlimited freedom of the student youth. For centuries the German undergraduate had enjoyed an amount of academic liberty unknown in England. From one day to another the boy of eighteen who had just left school found himself the uncontrolled master of his life. He lived in his own rooms, attended lectures when



Presse-Photo, Berlin

A Nazi lecturer at one of the Labour Camps which every undergraduate in Germany today has to join for six months. The camps aim at giving every man in the country the experience of manual labour and at eliminating class-consciousness by mixing all elements in a common occupation



Presse-Photo, Berlin

Presse-Photo, Berlin



Graduates and undergraduates at work on a job of construction, and marching to work in their Labour Camp uniforms. To avoid encroaching on the domain of normal enterprise special 'additional' work is arranged for the camps—work which, though useful and necessary, would in ordinary circumstances be beyond the means of the prospective employer. Payment is often made in board and lodging for the men from the camps

he liked and could even absent himself for weeks and months from the university without anybody—except a more severe father—troubling about it. He could live and love after his heart's delight and go to pieces over it, as the comedy figure of the 'eternal student' testified.

To imbue the youth with a stronger sense of discipline, the Nazis introduced the 'Kameradschaftshaus' where the students could live together under some form of control. It is too early to say if this experiment, which till now has only been made in a few places, will succeed, the tradition of academic freedom being very much alive in German universities. There is, anyhow, no attempt today to kill the old Corporations except in so far as, corresponding to the general tendencies of the new régime, they have to sacrifice something of their old exclusiveness and join the ranks of the united nation. It is the Labour Camps, which every undergraduate has to join for half a year, that work most strongly in this direction. In the Labour Camp the young student has to mix with every class of the population and to learn manual work. Socially and intellectually he will learn to feel as one of the great community whose penetration with their political and ethical ideals the Nazis consider as their supreme task.

As mentioned above, Germany's new university stands now under the firm rule

of the 'Rektor'. Likewise, the students themselves are grouped under the guidance of one amongst their own order, the 'Fuehrer der Studentenschaft', who together with the 'Rektor' is a symbol of the Nazi ideal of personal leadership. Between them they are responsible for ensuring that Germany's academic youth is brought up so as to fit into the new state which prefers the virile, mentally and physically well-developed youth to a high-brow class overstuffed with learning and aloof from practical life. If this is the goal, the ways to reach it are left to organic growth, the value of which, as time goes on, is more and more recognized by the Nazis. Already the original and very radical attempts to prevent the inflation of learned upbringing have been superseded by a more careful method of selection, selection being unavoidable in a country endangered by an intellectual proletariat without hope of a paying job. Consequently, apart from their general tendency, the German universities are going through a period of transition. Many of the old values are dead and much which is to take their place is still unborn. Here, as everywhere in Germany, is to be seen a new beginning backed by youthful vitality and by the unshaken faith of the universities that their future will be worthy of their time-honoured and glorious past.